The Missionary Herald

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China Still to the Fore

AGAIN in this number much space is given to China; none too much, it will be recognized, in view of the momentous issues now at stake in that empire, and in view of the relations which the American Board has had to recent events there. In the pages that follow, our readers will find their missionaries in the thick of the battle smoke at Foochow; at the head of the police force at Taikuhsien, or busy at refuge and relief work in Peking and Paotingfu. And they will get a suggestion of the worth of much quiet missionary work in years past, whose significance did not appear at the time, in learning of the Christian Chinese now coming to the front in Foochow, or in discovering that Dr. Sun, the president of the provisional republic, was years ago baptized as a Christian by Dr. Hagar, in the South China mission station.

The Outlook in China

IT seems as if the present Chinese situation, with two governments attempting to rule the land, and the supporters of both confronting one another on the streets of the same cities, could not long continue. Both foreign relations and domestic affairs are strained to the breaking point. As this number goes to print (January 18) intimations that the throne will abdicate are becoming more persistent and more definite. Rumors are rife of palace conferences and of preparations for the removal of the court to Jehol (it would not take much misspelling to give that word a gruesome sound). Despite reported activity of military forces on one side or the other, there seems to be no determined fighting, while there are indications of more or less open negotiations between the imperialists and the revolutionary government. Apparently the preparations for a national convention are proceeding; it looks increasingly probable that this assembly will be made the formal court of decision as to what the future government shall be.

A straw which may be taken as showing the present quarter of the wind is the increasing consideration given by Dr. Morrison, correspondent of the *London Times*, to the party of the republic. This authoritative writer has expressed his judgment that the two parties will get together and that the throne is prepared to abdicate when that shall be the expressed desire of a reasonably constituted assembly. Dr. Morrison further affirms that, notwithstanding Yuan Shih Kai's consistent support of a monarchical government as the better for China and his declaration that he would not accept the presidency even if offered him, he has reason to believe that the premier would accept the post if the Manchus should concur with the convention in asking him so to do. Yuan Shih Kai still remains the responsible spokesman for the Manchu party.

The prestige of the republic was enhanced by President Sun Yat Sen's first proclamation, which, dealing largely with an arraignment of Manchu rule, yet outlined the reforms that would characterize the republican government. In naming the new policies, President Sun included the toleration of religious liberty and the cultivation of better relations with foreign peoples and governments; and he expressed the earnest hope that those nations which have been sympathetic with Chinese

progress would bind themselves yet more firmly in the bonds of friendship and help her in the attainment of the ends thus set before.

Hustling the East

THE episode of Mr. Shuster's forced retirement from the direction of Persia's financial affairs uncovers once more the Oriental distaste for American methods of transacting business. Haste, directness, and disregard of conventions are thus regarded as ill breeding, impertinence, and brutality. According to the *Orient*, the Russian *Novoye Fremya* speaks of Mr. Shuster as "an American in a pea jacket and paper collar," while a Constantinople daily declares "he promenaded through the financial affairs of Persia with the air of a buffalo from the pampas let loose in a porcelain shop. He carelessly broke everything with superb disdain of those fragile objects, which did not exist to his eyes." We wish it were clearer that this antipathy to Mr. Shuster was merely dislike of an untactful manner or of a disregard for diplomatic conventions; it looks as if the real difficulty in his case was that he proved an honest, single-eyed, and genuinely efficient administrator, who served Persia too well to suit the plans of other Powers or persons and of the "interests" which they would protect.

Turkish Affairs

THE political situation in Turkey continues to be critical; in fact, a crisis seems to be almost the normal condition in that seething empire. The resignation of one ministry and the forming of another under the same grand vizier, Said Pasha, were events that marked the turn of the year. Debates in parliament were so stormy that the conflict of words degenerated sometimes into a fracas; it was difficult to accomplish the business immediately necessary for administering the government, to say nothing of calm and farseeing legislation.

It is reported that in Sofia the impression prevails that the position of the Committee of Union and Progress is quite unsettled and that the prospect of a military dictatorship is increased. The abandonment of the committee by the Albanian party is regarded as ominous, in view of all the conditions in that province. It is affirmed that the direction of government at Constantinople is still held closely in the hands of a committee working from the outside. Meanwhile the war in Tripoli drags along, with neither side seeming to show much disposition to push the campaign. Italy, it is said, cannot transport her soldiers into the desert until she has far larger equipment, while Turkey is in no position to send an adequate and effective army into Africa. The dissolution of parliament, just announced, is interpreted as giving a freer hand to the Sultan and his advisers to sue for peace.

Who's Who in China

THE march of events is bringing new figures to the front in China and relegating former dignitaries to the rear. Those who find their ideas a little hazy as to the rank or record of many of these personages will do well to get a copy of the *Boston Evening Transcript* of Saturday, December 23, and read therein Frederick W. Ford's article entitled, "The Personnel of the Chinese Revolution."

The Arbitration Treaties

IT is good news, reported from Washington, that at this session of Congress there is a marked change of temper in the United States Senate towards the pending arbitration treaties. Their indorsement by most of the influential journals of the country, by public assemblies of size and weight, and by the private appeals of a multitude of constituents apparently sheds new light on the matter for many legislators. The better sentiment of the country is emphatic that the ratifying of these treaties shall not be made a party question; nor are they to be a safe field for political trades and reprisals. National pride as well as the national conscience insists that the United States shall not be compromised in its approval of the method of arbitration for solving the prob-

lem of the world's peace. In the matter of these epochal treaties there must be no quibbling over technicalities, no captious insistence on senatorial prerogatives, and no truckling to a jingo spirit.

The Foreign Mission Conference

THE Nineteenth Annual Conference of Foreign Mission Boards of North America was held at Garden City, Long Island, January 10–12. The experiment of meeting a little out from New York, giving to the conference somewhat the character of a retreat, proved advantageous; the sense of comradeship and the opportunity for deepening acquaintance and profiting by informal exchange of ideas were greatly increased, as the delegates were thus gathered day and night under one roof.

Among the more important matters favored by the conference this year was a plan of co-operation with the International Young Men's Christian Association whereby the boards are to be asked to set apart twenty missionaries to match an equal number of Association men, who shall devote themselves to work for students in the government or non-Christian schools of China. It was reported that there are now 200,000 such students in the empire, 20,000 of them in one educational center and 10,000 in each of six others.

Another important measure, which had been considered in one or two conferences preceding, was now formally approved, namely, the founding by an independent organization, undenominational and unconnected save in an advisory way with either the conference itself or any mission board, of an American monthly missionary magazine. The plan contemplates the undertaking of the publication by a responsible business house; the raising of a guarantee fund of $50,000 to cover the first years of promotion; the production of a magazine comparable in form and character to the popular illustrated monthlies of the day; and the effort to secure for it a large subscription list and a wide circulation through the ordinary channels of distributing magazines. It is announced that Dr. Fred P. Haggard, home secretary of the American Baptist Foreign Mission Society, has been chosen to act as editor of this new publication if it shall be launched.

Both the Committee on Reference and Counsel and that on the Home Base discussed in extended reports the general situation in their respective fields of survey. Mr. Mornay Williams, of New York, was the gracious and efficient chairman of this meeting, and Dr. Robert T. Mackay, of the Presbyterian Board of Canada, was chosen to serve in that capacity next year. The American Board was represented by four of the Secretaries and the Treasurer, together with President Capen and Rev. George A. Hall, of the Prudential Committee. The value, implicit as well as direct and concrete, of this annual conference of missionary administrators was again demonstrated.

The Preparation of Missionaries

A SIGNIFICANT report at the above conference was that of the Board of Mission Studies formed a year ago. As a result of one of the clearest notes struck at the Edinburgh Conference, namely, its emphasis on the preparation of missionaries, this board during the past year has been making a careful study of the field and drafting a plan of work. Its report as made to the conference looks to the bringing together of the heads of mission boards, theological seminaries and colleges in a wise and adequate scheme of studies for mission candidates; so that before going to the field, on the field, and during furlough, missionaries may be able to fit themselves yet more effectively for the service to which they are giving their lives.

That the need and desire for better things in this line is growing appears in the announcement made by the Hartford School of Missions, still in its first year of operation, that it has already twelve students, with new applications continually received; that these twelve represent eight of the larger mission boards and six mission fields: Turkey,

Arabia, India, China, the Philippines, and Mexico; and that on its board of instruction are represented eight denominations. The possibility of getting together in this line of missionary preparation appears, therefore, to be more than theory; the work of this committee is undertaken none too soon.

The New Quarterly

PROMPTLY with the New Year appeared the first number of the *International Review of Missions*. Dignified yet attractive in make-up, with varied and timely articles, the periodical at once makes a good impression. The editorial utterances of this first number are naturally somewhat self-centered and smack of the prospectus. One or two of the articles also appear to have been hastily got, in order to exhibit the scope or aim of the *Review* rather than to present the results of a full study of their subject; but for the student or administrator of missions there is in such contributions as Dr. Warneck's "Growth of the Church among the Bataks," President Harada's "The Position of Christianity in Japan," and Mr. H. T. Gairdner's "Vital Forces of Christianity and Islam," not to mention other articles, enough food for thought to justify the spreading of the table. Ample space is given to book reviews, while notes on recent periodicals and an ingenious bibliography promise to supply a real need in furnishing a guide to the new missionary issues all over the world. The international character of the *Review* is indicated, not alone in the contributions of this number, but in the suggestion that articles will from time to time be printed in European languages as well as in English.

Sold Out

IT does not always happen that a missionary pamphlet, published for sale and not for free distribution, gets quickly out of print. The American Board Almanac for 1912 has attained that distinction. Of an edition of 12,000 copies hardly enough are now left in stock to meet the office needs of the year; the general sale must stop before January closes. Commendation of this annual seems to be more general and hearty than ever before; it has an assured place in the world of books and booklets.

Words that Help

MANY kindly and appreciative words accompany renewed subscriptions to the *Missionary Herald;* there is abundant evidence that the magazine is not only widely taken, but carefully read. The most welcome and encouraging praise of all is that which, in substance, has come repeatedly of late: "I like it so well that I mean to form a club in our church." That is substantial aid, not only to the magazine, which is a small matter, but to the missionary undertaking, which is the great concern. There is abundant testimony also that where one is really determined to form such a club there is no great difficulty about it. There must be few who really desire the *Missionary Herald* who cannot afford its price: the cost of a ticket to one baseball game, or of one street car fare a month.

A Missionary Survey of Japan

A SPECIAL conference on Japan, representing the North American foreign missionary boards at work in that empire, was held January 9 at New York. Discussion revolved around live questions pertaining to the increase of missionaries and money, new alignment of forces, relations with the Japanese churches, a Christian university, a secondary educational system, and methods of interdenominational co-operation.

It emphasized anew the real urgency of the moral and religious needs of Japan, in view of her leading influence upon Asia and portions of Africa, nearly half the population of the world; also in view of the unfinished evangelistic task within the empire. Perhaps less than twenty-five per cent of the Japanese nation has ever had an intelligent opportunity of knowing Jesus Christ; from forty to forty-five millions living in the villages and small towns of the empire are unevangelized. The small Japanese church, virile though it is,

and full of aggressiveness, has neither the men nor the means to meet the demands.

With the relations between the Japanese Christian bodies and the foreign missionaries so cordial as they now are, with the expressed wish of the Japanese Christian leaders for more "missionaries of the right sort," and with the leaders of the nation openly professing their need of a "religion with a moral force," the conference could well emphasize the present-day opportunity. It therefore voted to press upon the boards the urgency of an immediate and adequate strengthening of the evangelistic forces throughout Japan, and to express sympathy with the present movement toward the development of a university, of recognized standing, yet thoroughly Christian in spirit and influence.

This conference of missionary experts proved of such educational and inspirational value, and was so suggestive of possible growth toward closer and wiser co-operation, that the opinion was formally expressed that similar conferences on other countries should be held.

A General Examination Board for Missionaries

It goes without saying that one needs to know the language of the people for whom he would labor; it is now recognized that missionary efficiency is enormously increased by proficiency in language. Increasing emphasis is thus being put on language study, and there is a new insistence that a missionary shall be fully qualified in this particular before being accounted "a workman that needeth not to be ashamed." Stricter rules and new appliances, even to union language schools, are being projected in several mission fields to meet this necessity.

In South India the Missionary Association, which enrolls more than half the missionaries of that district, began in 1900 a united examination in the vernaculars. Besides promoting economy and efficiency, this plan furnishes the stimulus of a broader ambition for the young missionaries who thus come up for examination together. Examinations are now offered in Tamil, Telugu, Karanece, and Urdu; in the case of the first two there is provided a series of three examinations; the others have as yet but two. The Board now represents sixteen missions, with candidates coming from nearly twice as many. Since the beginning 331 persons have been examined, many more than once. One-tenth of the examinations were marked "failed," and one-sixth were "with distinction." By the broad test of these examinations it appears that Tamil, the main language of the American Board missionaries, is harder to acquire than the Telugu tongue. Examinations were held this year in thirteen centers, with three examiners in each and with 116 candidates in all.

The Salem Ordination

Not only the supporters of the American Board, but many other friends of foreign missions are already turning their thoughts towards Salem and its celebration of February 6. As the time draws near, and plans for the observance are being announced, it appears that the event is likely to be of even greater interest and importance than was realized when it was first proposed.

The Tabernacle Church has once more called an ecclesiastical council to ordain five young men for foreign missionary work, after the manner in which the first foreign missionaries from America were ordained in her earlier sanctuary one hundred years ago; and she has called as members of that council all the Congregational churches of the vicinage and the entire corporation of the American Board and of the Woman's Boards, together with other churches and individuals particularly related to the event.

The council is to meet in the morning for examination of the candidates; the ordination exercises will come in the afternoon; and in the evening there will be a meeting for general missionary inspiration. Dr. Lyman Abbott is to make the principal address of the evening; at the ordination Dr. DeWitt S. Clark,

pastor of the church, is to make an introductory historical address, President Fitch, of Andover Seminary, is to offer the ordaining prayer, Secretary Barton is to give the charge, and Dr. Raymond Calkins and Dr. Herrick, of Constantinople, are to extend the welcome and fellowship, respectively, of the churches and of the American Board. It is expected that Dr. Nehemiah Boynton, moderator of the National Council, will be made moderator of the day.

All in all, it promises to be a great and memorable occasion. The Tabernacle Church has devised the celebration with enthusiasm, is announcing the event widely, and is preparing for a large attendance. Impressive indeed will be this missionary gathering; but the multitude in many lands who in spirit will visit Salem on February 6 will be vastly greater and even more significant.

A Corporate Member's Activity

SOME very pleasant letters have been received from newly elected corporate members, some of them containing excellent suggestions as to what members of the Board can do to advance the work among the churches. One has just written as follows: "It is my desire to be of service to the organization, and I am already planning ways of reaching the indifferent among the membership of the churches in this section. Am going to distribute a lot of the 1912 Almanacs at once. There appears to me to be many things a corporate member might do in the direction indicated."

The Battle Creek Missionary Conference

"AGAIN this sanitarium has given missionaries of all societies a very happy week." So writes Dr. J. K. Greene concerning the Medical Missionary Conference held at Battle Creek Sanitarium, January 2–5. The attendance was about the same as last year, nearly 150. As heretofore, other aspects of work than those distinctively medical were considered and the general situation and outlooks on mission fields were discussed by appointed speakers. The American Board delegation composed nearly one-fifth of the total number, District Secretary Beard, of New York, representing the officers. One of the best features of the conference, as always, was the fellowship and inspiration of so congenial a company. Although the necessary absence of Dr. Kellogg was a disappointment to all, there was no lack either in warmth of welcome or in completeness of arrangements, thanks to Mr. Tenney and Mrs. Dowkontt, secretaries of the conference. The president this year was Rev. Lemuel C. Barnes, D.D., secretary of the Baptist Home Missionary Society, and long a manager of the Foreign Mission Society.

A New Capital for India

THE momentous event of the great Delhi durbar was the announcement by the King-Emperor that India's capital was to be changed from Calcutta to Delhi. The full significance of that change could not be appreciated at once; throughout the tented city there spread intense excitement and wonder; opinions were divided between rejoicing and displeasure. As the shock passed, sentiment became more united in favor of the removal. Taken with other administrative changes announced at the same time, notably the raising of Bengal to the status of a presidency, it was regarded as practically a reversal of Lord Curzon's drastic measure in the partition of Bengal; likely thus to help the government in the recovery of prestige and the allaying of sedition among the Bengalese, to fix the seat of government nearer the center of India, and to bring it into closer contact with the stronger and more varied races in the northern half of the empire. Whatever effect, if any, the change will have on missionary undertaking in the empire does not yet appear. So far as the American Board is concerned it will make the capital somewhat easier of access from the Marathi Mission and not quite so near as before to Madura; in neither case a very important matter.

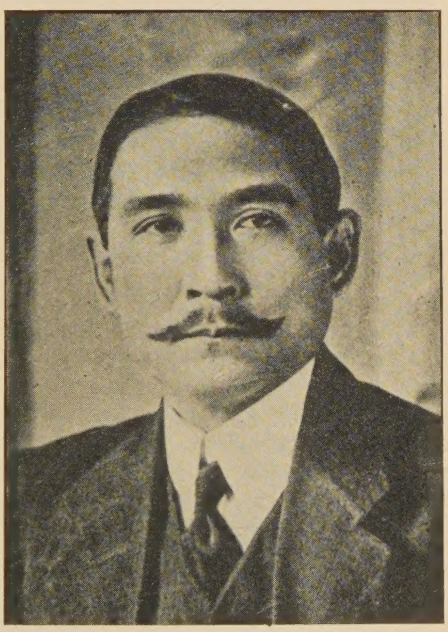
IN CHINA'S WHIRLPOOL

TO judge concerning the progress of the revolution in China becomes increasingly difficult. Momentous events transpire with appalling swiftness; situations change with the unreliability of a kaleidoscope. Conclusions from the news of a day are hardly made before they are refuted.

The peace conference at Shanghai opened auspiciously, December 18. The attitude of Tang Shao Yi, representative of the imperialists, and of Dr. Wu Ting Fang, representing the revolutionaries, seemed conciliatory and hopeful. It looked as if the throne in the pinch was ready to grant whatever should be required, and that the revolution might become established without further bloodshed. Suddenly this conference was arrested; Yuan Shih Kai canceled the authority of his representative and announced that further negotiations would be conducted by telegraph. When Wu Ting Fang declared such a course impossible and invited Yuan Shih Kai to come himself to Shanghai to continue the conference, the premier replied that he was too busy caring for the government, and suggested that inasmuch as Wu Ting Fang could not have much to do he had better come to Peking.

With relations thus strained, the situation is further complicated on the one side by the election and inauguration at Nanking (thus made the new capital) of Dr. Sun Yat Sen as "president of the provisional government of the United Provinces of China," and on the other side by the action of the empress dowager, who at last turned over to her premier a small portion of the enormous palace treasure, thus temporarily providing the necessary sinews of war. There followed immediately instructions to the imperial army to begin fighting again on January 6, unless notified that the armistice was further renewed; at the same time it was reported that the revolutionaries were prepared to transport their army northward for an attack on Peking.

Thus at the time of writing (January 6) the sky blackens again with the portent of renewed warfare, the end of which no one can foresee. As neither side is financially or otherwise equipped to wage extensive and vigorous campaigns, it is to be feared that fighting may drag along in a desultory and inconclusive way, until in the general disorder foreign Powers will feel themselves forced to interfere; in which case the specter of China's dismemberment once more rises to view.



PRESIDENT SUN YAT SEN

At the age of forty-three, this famous Cantonese, trained in a mission college, baptized by Dr. C. R. Hager, of the American Board; a physician by profession, of broad learning, acquainted with many lands, trusted of wealthy and influential Chinese in the empire and abroad, particularly in the United States and in Singapore, sees realized that revolution of China to which he has devoted his life.

Among all the uncertainties some things are clear. It is evident that in

the south the revolutionaries have fairly established themselves; reports from Canton and notably from Foochow indicate that order is being restored, transportation lines reopened, and business renewed. In the department of Letters

THE EMPRESS DOWAGER

Whose retirement of the Prince Regent and whose tender of palace treasures to the support of Premier Yuan mark her a potent factor in the Imperial Party

this month will be found a stirring picture of the reconstruction of government at Foochow. In North China the imperial forces are still to be reckoned with. Shansi, which seemed to have gone over to the revolutionaries by the surrender of its capital city, Taiyuanfu, on October 29, was promptly checked in its course by the defeat of the rebels a little later, restoring imperial control over Taiyuanfu and over the lines of communication with the province of Chihli. In that imperial province the forces that support the throne are still active, though the mutiny of troops here and there and the lapse of trusted commanders are ominous of further disintegration.

For underneath all, according to the unanimous reports of our missionaries, China is honeycombed, north as well as south, with the spirit of revolution against Manchu rule, so that it seems impossible, unless support be given from outside, that the premier, with all his skill and courage, can hold China intact for the Manchu dynasty.

While waiting for news of some determining event, and while praying that divine wisdom and power may be manifest in the issue of this Titanic contest, it is heartening to learn of the splendid work now being done by the missionary forces in China and of the effective witness thus being borne to the reality of their hold on China's people and the forces that must shape her future. From letters of many correspondents in one and another section of the Board's mission fields in China are brought together the following stories of scenes in recent missionary history, quite as inspiring and perhaps even more significant than the romantic adventures of missionary heroes in the earlier years.

WHEN TAIKUHSIEN WAS THREATENED

As reported last month, in accordance with consular requests, which are practically orders, many missionaries, including some of the men as well as the women and children, felt compelled to come from the interior to the more protected cities. Among those who came from Shansi were Mr. and Mrs. Fairfield; but before leaving Taiku Mr. Fairfield was able to write of the surrender of Taiyuanfu to the revolutionaries (it was afterwards recaptured by the imperialists) and of its effect on the station at Taiku. Mr. Kung, to whom he makes reference, is one of the two Christian Chinese whose dramatic experiences during the Boxer crisis and in their after efforts to secure an education in America are told in Miss Miner's "Two Heroes of Cathay." As his name

indicates, Mr. Kung is a direct descendant of Confucius, and his family is of note in China; he is now the representative of the Oberlin Shansi Memorial Association (Oberlin being his American alma mater) in charge of the Academy at Taiku, and thus really a member of the missionary group there.

"Taiyuanfu was taken by the revolutionists on Sunday morning, October 29, between six and nine, and in the process the governor and a score of Manchus were killed. The city was quiet that day until evening, when rioting broke out and there was much looting and burning.

"Here in Taiku we got our first news on Sunday noon, and confirmed it at the telegraph office at three o'clock. Sunday and Monday were fairly quiet, but Tuesday we got reports that two or three hundred looters, disbanded soldiers with arms, were on their way here. Monday night two policemen had been sent out to guard, and we hired other men Tuesday night and kept on guard most of the time ourselves, but nothing happened. Wednesday morning we heard that the reports had been greatly exaggerated; all the runaways that finally came to Taiku were four men, who gave up their guns in order to get in to see friends in the city.

"Wednesday and Thursday were quiet, but Thursday night we heard shots outside of the South Gate, near our compound, and found next morning that some of the police had gone on the rampage. Mr. Kung, who has proved himself invaluable, spent most of that day in persuading the gentry of the city to take some proper action.

"This news we got in the morning, but it was afternoon when Mr. Kung came out to say that the gentry wished to put him in charge of all the police of the city and to let him settle the situation. He left us about five o'clock on the difficult errand of establishing order, and we were left in doubt whether the night would pass quietly as a result of his mediation, or whether we should hear the rifle shots that would mean another riot of the police. I was on guard all night, but nothing happened. I slept all the next morning, and when I woke was surprised to learn from Mr. Kung that we had narrowly escaped even more serious trouble. After the disturbance of Thursday night, the commander of the special police had sent a personal messenger to some revolutionary troops in a city ten miles away, telling them to come with all speed and wipe out the police. He happened to mention this to Mr. Kung in the evening, just after the latter had got the police in good humor. Starting out at once to meet the troops, Mr. Kung met them five miles out of the city, coming as fast as they could, with loaded rifles; happily he was able to hold them off. They stayed in the east suburb that night, and after two days went on. Since then we have had no serious trouble or immediate prospect of it."

WHEN LADIES TRAVEL IN SHANSI

WHERE THE BATTLE CAME AT FOOCHOW

The American Board Mission compound lies at the left of the White Pagoda; the hill beyond is the one from which the revolutionaries shelled the city; the South Gate, where they entered, is on the other side of the hill, following round the wall to the right of the picture

WHEN YUAN CAME TO PEKING

THE week beginning November 12th altogether changed the atmosphere of Peking. People began to appear on the streets and to go about their business as usual, with some hope in their faces and some measure of confidence in their words. The money market became more stable, and the trains for Tientsin, which for weeks had been unable to accommodate the out-going passengers, now ran almost empty. Indeed, some of the 400,000 people whom the papers had reported as leaving Peking during the preceding weeks began to return. The American Board missionaries brought their trunks back from the legation and were able to go about their work more freely.

The occasion of this transformation was the arrival of Yuan Shih Kai, who came to the city on Monday, the 13th, with great sound of trumpets. He was met at the station by a host of officials, old admirers, and new friends hoping for his favor. Wearing the yellow jacket sent him by the emperor as a mark of honor, he walked down the platform escorted by a large bodyguard, and was rushed to his carriage and borne off by officers and soldiers through police-lined streets to his old home not far from the mission compound. The eyes of the country were straightway turned to that house. Every imperial edict henceforth began with the mention of his name and the acknowledgment of his authority.

Yet in spite of this universal and impressive tribute to the power of the great man, many felt in the midst of this new calm that it was only temporary and could be prophetic of no abiding peace. Mr. Martin writes that the revolutionists distrust all promises of the throne and declare that they will be satisfied only with the downfall of the dynasty. Another correspondent says that it is safe to say nine out of every ten — some say ninety out of every hundred — of the people even in the imperial province are in sympathy with the rebels. Many of the revolutionists were enraged that Yuan Shih Kai should espouse the cause of the limited monarchy, and called him a traitor to all true reform. The judgment of the diplomats seemed to be that the situation was discouraging and that the end was not yet. All agreed that the rights of the foreigners will be carefully protected. China as a whole does not dare, and her young men do not wish, to get the foreigner out of the way.

YUAN SHIH KAI

Whose figure commands the world's attention, whose word could end the revolution in a day, and on whose decision may hang the destiny of China

WHEN FOOCHOW SURRENDERED

FOOCHOW surrendered to the revolutionaries November 10th, after two days' fighting. Recognizing that the attack was coming, the American vice-consul had some time before wired for protection, and on Sunday, the 5th, two U. S.

vessels arrived in port, the torpedo boat *Bainbridge* and the supply boat *Pompey*. The next day the commanding officer in his tour of inspection visited the city compound of the American Board Mission at Foochow and proposed that a few sailors should "visit" it for a while; by Monday evening "six fine big bluejackets" were housed in the mission quarters. "They did look good to us indeed," wrote the grateful missionaries.

For it happened that back of their compound was one of the three hills of Foochow, the one from which the revolutionists were to fire upon the city. On Tuesday and Wednesday, while the military preparations for attack and defence were proceeding, the ladies and children of the mission were sent away to the foreign settlement on an island in the river called the South Side. When they were gone, the missionaries with the sailors' help, twelve men in all, proceeded to wall up and nail up all the compound gates save the one which led into the hospital grounds.

These provisions to meet the approaching storm had been postponed as long as possible, not to increase the alarm among the people, who had told the mission that if its schools were closed they should close their shops. The tension was great; many of the boys in the college were impatient to leave. But the routine was maintained till Tuesday afternoon, when President Peet announced that as trouble was evidently near, the school would not close but take a recess, students to return to their studies as soon as notified.

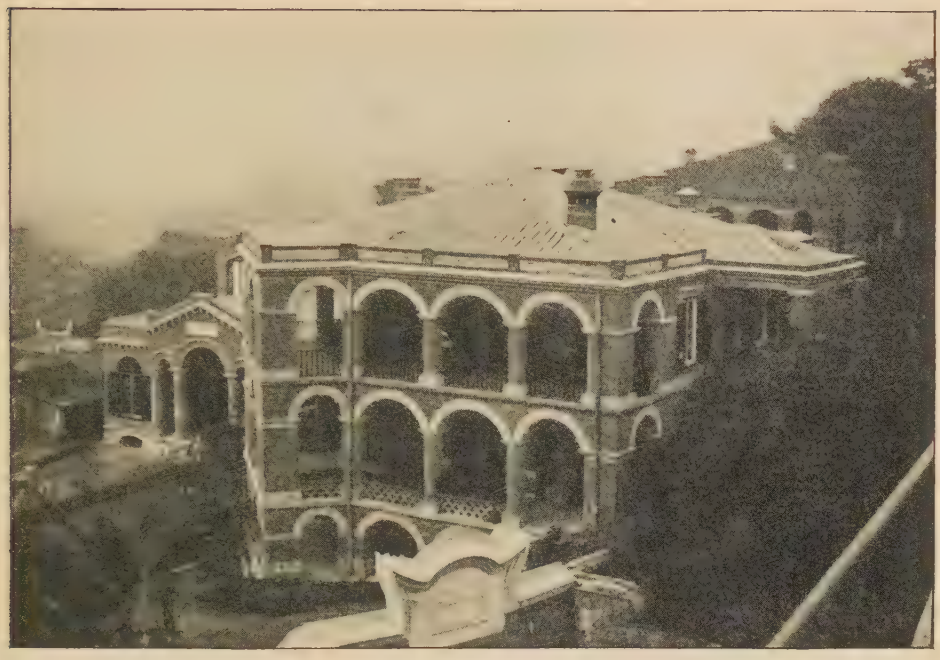
At 4.20 Thursday morning a signal gun started the firing on all sides. The revolutionary forces had overcome the Manchu guards at the South Gate, gained the city wall, and so the hilltop over which the wall climbs. Here was the center of the fire, which was directed toward the Manchu quarter. Repeated attempts of the Manchu troops to make a front attack were repulsed; they were driven back across the Law School grounds, and the shells from the hilltop set fire to all the houses in the district. By afternoon the fighting slackened and the Manchus began to surrender. Still in various quarters there was the clash of arms and big fires burst out. At daybreak, Friday, the firing began again after a comparatively quiet night, but it was desultory and unimportant.

Soon came the news that the Tartar general had surrendered and was a prisoner, to be summarily tried, condemned, and executed in less than twenty-four hours; that the viceroy had escaped from his yamen in disguise, had hired a room in an obscure shop, and had committed suicide by swallowing gold leaf; that the provincial treasurer had collapsed and died in his yamen; that the other officials had disappeared. The revolutionaries were in complete possession of the city.

Meanwhile, what of the mission? When fighting began Thursday morning, the Red Cross flag on the mission buildings was recognized by the revolutionary commander, and he at once sent troops to protect the property; only one recitation room of one hall where a few settees were splintered showed any sign of the bombardment.

Hardly had the fighting begun when a Red Cross squad made up of boys from the Anglo-Chinese College, headed by Mr. Hodous and Ensign Smith, of the *Pompey*, started out on their errand of mercy, and from that time on had access to the revolutionary quarters and soldiers. Later another company, headed by Mr. Newell and the British vice-consul, endeavored to get through the line into the Manchu quarters, hitherto unreached by Red Cross aid. They found the Chinese general in the big temple on the hill conferring with a Manchu officer as to details of surrender.

Soon a double stream of wounded and suffering men from the Chinese and Manchu lines was flowing into the mission hospital. The well-equipped operating pavilion, just finished and not yet used for a major operation, had now its baptism in blood. Dr. Kinnear, the physician in charge, three physicians from other missions, and the surgeon from the *Pompey* were kept busy all that day, operating on about fifty patients; by



THE FOOCHOW MISSIONARY HOSPITAL

The entrance to the new operating pavilion shows at the left of Dr. Kinnear's residence

the next day there were many more. Students, teachers, preachers, foreign-trained native doctors, naval officers, with one of the missionaries who chanced to be an army-trained nurse, all worked nobly as assistants.

It was all a revelation to Chinese and Manchu, who in the mass are yet woefully ignorant of such works of mercy. In the first attempts at surrender, revolutionary soldiers advanced and actually fired on Manchus bearing the white flag, not knowing what it meant. And when the Red Cross men first penetrated the Manchu line they were for some time prevented from bearing the wounded on their stretchers to the hospital by those who had never heard of this custom of war.

So this American Board Mission compound at Foochow, with its schools and hospital and missionary residences, was suddenly transformed into a bustling relief camp next to a battlefield.

WHEN PAOTINGFU PREPARED FOR THE WORST

THE fortunes of the revolution in North China unexpectedly made Paotingfu a storm center. The large body of troops located in its field, at Shihchiachwang, the railroad junction where the line to Shansi branches from the main line going south, brought the opposing forces to the clash here. It was at Shihchiachwang that General Wu was assassinated, and for a time it seemed as though Paotingfu would be involved in the panic that fell on both sides. Straggling bands of Manchu troops began to appear; in some places retreating soldiers fell to looting. Eventually companies of soldiers were sent out to bring into Paotingfu deserters who might be captured.

The missionaries hardly wondered when their people cried out, "Surely the Lord is punishing us!" "Think what this district has suffered during the past

year," writes Mr. McCann: "the plague brought from Manchuria; abnormal snows last winter; exceptional rains in early spring; disease on the wheat, cutting off the yield from thirty-three per cent to seventy-five per cent; lack of rain during the fourth and fifth moon; lice on the summer crops; and later floods—one is reminded of the Plagues of Egypt! On top of all comes the revolution, with this particular district infested with disbanding and deserting soldiers, and to cap the climax, companies of the Huai Chun sent to locate in different centers and round up deserters."

The gentry of the city were active in preparing for the worst. A Red Cross Society was organized, with an auxiliary for women and children in case of fighting. The Presbyterian compound was organized as headquarters for a hospital, and arrangements were made for a dispensary at the Martyrs' Memorial Chapel and the adjoining buildings on the premises of the American Board. Mr. McCann and two Chinese teachers were put in charge of this branch hospital, other committees being in charge of the refuge work. The gentry of the city supplied physicians, medicines, and stores for the refuge. It seemed most fitting, as Mr. McCann remarks, that this Memorial Chapel, under whose shadow rest the remains of the martyrs of 1900, should now be used to alleviate the suffering and protect the helpless among the Chinese.

Dr. Gibbs, of the Union Medical College at Peking, on his way south to Shihchiachwang with a Red Cross corps, visited Paotingfu to discover its possible accommodation for wounded men. It was decided that the north wing of the Martyrs' Church could be used as a ward to accommodate sixty to a hundred men. A native Chinese hospital, located in an old cavalry camp, originally used as an isolation hospital in the time of plague, and maintained since as a free dispensary under Chinese control, provided for by donations from the guilds, was also utilized.

In the midst of all this excitement and preparation for more serious disturbance, the mission prepared to take up the famine relief work for which an appeal was made in the last *Missionary Herald*. Further investigation emphasized the seriousness of the distress in the region south of Paotingfu, but the small amount of funds on hand made the mission loath to enter upon rendering relief which they might be unable to maintain; they earnestly hope for aid from abroad. About twenty villages are affected by the floods, some of the citizens being in desperate want now. Before the winter is over, 15,000 people will be in a state of starvation. In two of the better districts the price of millet has gone up to an almost prohibitive figure; with no sale for their cotton, cloth, or peanuts, the people there also must certainly go hungry, with the prospect of worse suffering before them.

Here, as in Peking, the coming of Yuan Shih Kai and his assumption of the premiership somewhat quieted the situation, which was still further steadied by the passing of Tang Shao Yi through the city on December 9, *en route* to Shanghai as peace commissioner. It was felt he would hardly undertake that commission unless there was hope that he would be able to accomplish something. Fears were not wholly allayed, however, especially when one of the men accompanying Tang, himself an official trained in the United States, remarked that if this mission was not successful trouble might be prepared for. He himself was not at all hopeful, and although one of the government's own men, said that Peking was not "playing the game." Only two days after, it was reported that fighting had begun again between the outposts south of Shansi and that troops were moving west from Shihchiachwang, apparently disregarding the armistice and undermining every hope of settlement.

STATEMENT

THE AUSTRIA MISSION IN ACCOUNT WITH AMERICA

Dr.	*Cr.*
Four missionary families sent out in 1872 to found the Austria Mission.	*Three* missionary families trained in Austria return to do conspicuous service in America.
In 1891 another missionary family from America. The partial support of the mission for thirty-nine years.	During thirty-nine years Austria has given to America twenty-five preachers, an equal number of Bible readers, and about two hundred lay workers, the backbone of the Bohemian churches in America.
America has loaned some of her books and hymns for use in Austria.	Austria has done the difficult work of translation, and sent back these books in large numbers with others written by her workers for use in America.
Dr. Peloubet has given for many years, and the Congregational Sunday School and Publishing Society gave for a few years, Sunday school literature to Austria.	Austria has been sending for the past twenty years an ever increasing amount of Sunday school literature to America.
America's fields and factories have called loudly for laborers.	The Austria Mission has helped to prepare many such laborers for efficient service and for Christian citizenship.

PROBLEM: How much shall America give Austria to balance the account?

ANSWER: The Austria Mission asks for nothing to balance the account. But she does ask and plead most urgently for the saving of her Gospel Halls, merely the simplest tools with which to work, that she may be partially equipped to serve the Lord of the vineyard and, indirectly, America and Canada and Russia.

For twelve Gospel Halls already built, occupied, and effective, but encumbered with debt and in danger of being lost, she asks only for that part which the churches in Austria cannot give, viz.,	$50,000
Toward this sum there is already pledged or given,	10,000
Balance needed to save the situation,	$40,000

What one of the Lord's stewards will give the whole or a part of that amount?

J. S. PORTER,

In behalf of the Austria Mission.

WHO IS RESPONSIBLE?

By Rev. JOSEPH K. GREENE, D.D., of Constantinople

IN a mountainous region about one hundred miles east of Constantinople there are five Armenian villages with a population of some 20,000. The central village of the group is called Muradchai. Fifty-one years ago I was very hospitably entertained in this village by an Armenian family. There was then no evangelical man in the place; but the modern Armenian Bible had found its way there, and with the Bible came light and peace and joy. In a few years an evangelical church was recognized, a school was opened, and a pastor installed. It was my privilege to assist in erecting in this village a chapel and parsonage, and watch for years the growth of the Protestant community and the diffusion of the gospel light in the neighboring villages. Through the example and influence of the Protestants the Gregorian schools were improved, and the social and moral atmosphere of the whole community was changed for the better. There was good prospect that a strong, self-supporting evangelical church in Muradchai would soon become a bea con light to all the inhabitants of this elevated plateau. Such was the outlook about twenty years ago.

Brousa

Rev. James P. McNaughton and wife, after many years of faithful labor in Smyrna, took up their residence in Brousa the past summer and soon began a six weeks' tour in the missionary field of Bithynia, a field 200 miles long and 100 miles wide. Mr. McNaughton writes from Brousa that he and his wife had passed a week in Muradchai, and the situation as he depicts it is a sad contrast to the picture presented above. Many are the causes of the unhappy change; but the fact stands out that the sad decline coincides in time with the diminution, by more than fifty per cent, of the aid granted by the Board for the evangelistic work. For lack of a small sum in aid, necessary to secure a suitable pastor, the church of Muradchai has been left much of the time without spiritual guidance and instruction, the intellectual and moral training of the children has been neglected, the old habit of using intoxicating liquor has

The Old Bridge at Brousa

crept in, there has been no gain to the Protestant community from without, and losses by defection and death have lessened the ranks. During the past twenty years the Protestants have diminished from 123 to fifty-eight, and the church members from fifty to seventeen. In fact, there is danger that the beacon light of the church of Muradchai will entirely disappear. And this church is one of forty-two feeble churches in Turkey; churches largely bereft of spiritual care, decimated by massacre and reduced by emigration; churches provided with chapels and schools, and for whose planting the early missionaries labored hard and long.

Who is responsible for this sad state of things? Are the Congregational churches of America, which have brought to the birth the 144 evangelical churches in Turkey, willing that a very considerable part of these churches be left to perish for lack of nourishment? Brethren and friends, I do not believe it!

The American churches do not know the facts. They are said to want cheering news. They wait to be "enthused" with cries of success. Very well; there is quite enough of success to enthuse them. At the same time, let not the churches deceive themselves; let them face the facts as they did in the dark days of the civil war; let them know that with all the evidences of success in the matter of a Christian literature and boarding schools and colleges and hospitals, Turkey will never be converted to Christ without a witnessing body of native Christian believers. Turkey, if ever evangelized, must be evangelized by converted Armenians and converted Greeks and converted Bulgarians and converted Turks, and we might as well give up the hope of evangelizing Turkey unless we are able and determined, by the inspiration and power of God, to save and strengthen the existing evangelical churches.

To raise up a strong native church, self-supporting, self-governing, and self-propagating, and to help furnish this church with an able and faithful ministry — this, I take it, is the supreme object of the missionaries and of the Congregational churches which sustain the American Board. The primary importance of a witnessing body of Christian believers in every place is a point which the evangelical churches of Turkey recognize and emphasize; many of the churches are discouraged, under the impression that the Congregational churches of America, to whom, under God, they owe their existence, have forgotten them and left them to their fate. Such surely is not the attitude of the Congregational churches of America; would to God that they might assure the feeble churches in Turkey of their sympathy and good will!

THE SALEM ORDINATION

AS IT LOOKED TO A PHILLIPS ACADEMY BOY

Among those who witnessed the ordination of the first missionaries of the American Board at Salem, Mass., was William Goodell, then a student in Phillips Academy, Andover, and later himself an eminent missionary of the American Board at Constantinople. The following account of the scene in the Salem Tabernacle is taken from Dr. Prime's delightful memoirs of Dr. Goodell, entitled, "Forty Years in the Turkish Empire." — THE EDITOR.

THE ordination took place at the Tabernacle Church, February 6, 1812. The students in the academy had repeatedly seen the most or all of them, and had heard Judson and some others of them preach. Mr. Adams kindly gave permission for any of the older students to go who wished; and, with my classmate Cummings, I at once embraced the opportunity. The day was one of the coldest known that winter. It was exceedingly slippery, and we had to strain every nerve and exert every muscle to keep on our feet, while, at

ORDINATION OF THE FIRST AMERICAN FOREIGN MISSIONARIES

The ministers engaged in the act of ordination are, from left to right, Rev. Drs. Morse of Charlestown, Griffin of Park Street Church, Boston, Spring of Newburyport, Woods of Andover Seminary, and Worcester of Salem

the same time, we had to press forward with all the eagerness possible in order to arrive in time. The sea, a ship, a wharf, a city, a seaport town, were all new and strange things to me, my eyes never having looked upon such things before; and, after arriving and taking some refreshment with the relatives of Mr. Cummings, I spent the time before the ordination services in running everywhere and seeing everything. My fatigue was already so great that a bed would have been a much more fitting place than a church. But only the latter was open, and I entered with the crowd.

The church was filled to its utmost capacity. The news of the approaching ordination had spread far and wide, and the excitement was of no ordinary kind, to see five young men, of great promise, possessing talents and attainments of a high order, and voluntarily devoting themselves, at the call of Christ, to all the poverty, the hardships, and the perils of a mission life. Ann H. Judson and Harriet Newell were both there, both to be afterwards embalmed in the memory of the Church, and to have an imperishable record in its history. And there were also present those men of God, the Rev. Drs. Worcester, Griffin, Woods, Morse, Spring, and many other great and good men, several of whom took part in those very solemn ordination services. The interest manifested was universally very deep. God was there, and in that great assembly there was at times a stillness "like the stillness of God, when he ariseth in silence to bless the world." At times the whole great assembly seemed moved as the trees of the wood are moved by a mighty wind. As may well be supposed, the feelings of the audience, and especially our own, were wrought up to the highest pitch.

Immediately at the close of the services we had to start, without refreshment, to walk back to Andover. Long before we reached home I had ceased to have any control over the muscles of locomotion, but staggered like a paralytic. Some theological students, who had also been to Salem, overtaking us,

assisted in supporting me along. Being placed between two of them, and bearing my whole weight upon them, they, by taking turns, succeeded in carrying their load. Through a kind Providence we reached the house where I first boarded at Andover. The family immediately spread a bed for me on the floor before the fire, and tried to make me comfortable; but I shook and shook, till it seemed as if my nerves and muscles would never again become quiet. It was certainly a wonder I did not become permanently paralyzed by this exposure, excitement, and excessive fatigue. But God preserved my life; and the next day I was able to walk to my lodgings, and soon to attend to my lessons. I felt amply repaid by being so thoroughly inoculated with the missionary spirit that a reinoculation has never been found necessary.

THE MOTHER HEART[1]

An Appreciation of Mrs. Elizabeth D. Harding

BY MISS ANSTICE ABBOTT

THE weary body of another veteran missionary has been laid to rest; but her "works do follow her" and her influence will long remain. She was in spirit and in birth one of "India's own," and where her body lies there has her heart been alway. She played "being a missionary" when she was a little child; in the days of her girlhood, while in America, she prayed and prepared for future work as a missionary; and from the time she married and went out to India in 1869 to the very end she *lived* a missionary.

As a child she was singularly conscientious and pure of heart. It was difficult for her to understand that a slight or unkind word was given intentionally, and when it was unmistakably so she was more grieved than angered. Being also full of love, patience, and sympathy, she was unusually well suited for a missionary's life. Her happy married life, the affection in the home, the ever ready welcome and kindly hospitality to those whom she could serve, were all a beautiful example.

Her forte was in work for women. She seemed never happier than when she had a group of women about her. If they were Christians, she was as their mother. Being a mother herself, she could enter into the details of their mother life; and being a high type of the Christian mother, she could exemplify, as well as teach, not only the best in wifehood and motherhood, but also woman's highest duty — that to her Saviour and God.

She was gifted also in the instruction of the Bible-women. Being perfectly at home in their language, she could bring to them not only her experienced knowledge of the Holy Word, but could teach them how to present its treasures. She was in her element before a large group of Hindu women. Her heart's best went out to them. Looking on, while she was letting them "see Jesus" and was pleading with them to come to him, one could well believe that her arms were reaching out, although invisibly, to gather into the Saviour's fold the precious souls before her. With the loving smile on her face and the tears in her eyes as she pleaded, she was a reflection of the Face that "had compassion on the multitude."

[1] Mrs. Elizabeth Darling Ballantine Harding, the daughter of Rev. Henry and Mrs. Elizabeth D. Ballantine, was born in Ahmednagar, India, January 2, 1838, and died there January 9, 1912. She was educated at Mt. Holyoke Seminary, taught for some time after in this country, was married at Amherst, Mass., August 19, 1869, to Rev. Charles Harding, and landed in India at Bombay, December 21, 1869. With the exception of three furloughs to the United States in 1881, 1891, and 1903, Mrs. Harding lived continuously in the Marathi Mission, having many of her own kindred in her missionary circle; three daughters, Miss Mary B. Harding, of Sholapur, and Mrs. D. C. Churchill and Mrs. C. H. Burr, of Ahmednagar, are now members of the mission. No satisfactory likeness of Mrs. Harding is available.

In loss and heavy bereavement her resignation was unfeigned. When she spoke of her heavy loss in the death of her husband and in that of her son, whose coming to India for medical work had filled her heart with joy, her words weighted with deepest grief were few. In the midst of her tears she turned to her blessings and to her faith that her Heavenly Father had done "all things well." To Hindus and to Christians her resignation was a wonder. She was a living testimony to the reality of divine comfort and strength. And this not only in time of bereavement, but through the last years of her life, when, greatly crippled in body, she was obliged to lay her work aside. Although spared the grief of leaving the country, the keenness of her sorrow in laying aside her work only those can understand who have seen and known the need of those who live without God and without hope in the world.

To the very last, her friends have written of her, "She is very feeble but always cheerful, and has a word of Christ to all who come about her."

To obey the Lord's last command *is* joy, strength, and abiding peace. So the beloved friend of our lifetime found it, and would have others also enter into the unspeakable bliss.

THREE CHARACTERISTIC RESULTS

By Rev. EDWARD FAIRBANK, of Vadala, West India

A VILLAGE within five miles of Vadala for years opposed the coming of a Christian school; moreover, it was rent by divisions. At last the desire for a school grew among the people. A teacher was given. Children from many castes in the village attended. The attitude to Christian teaching so changed that at a service held in the open square of the village 200 persons were present. When I finished preaching, a leading Brahman arose and thanked us for coming and urged frequent visits to the village for its welfare. A schoolhouse has been built inside the walls of the village on land given by the villagers.

Twelve years ago I used to meet an old *gosavi* (a Hindu religious teacher) at a village ten miles from here who was an intense opponent of Christianity. He exerted great influence in the region and Christian progress was no doubt held back by him for many years in the adjoining villages. Two weeks ago the son of this *gosavi* (himself a *gosavi*) came to show his gratitude for what had been done for his son. This son came to Vadala, went through our schools here, and is now completing the last year of his high school course. He has come out as a Christian, and the father is amazed at what his son has become.

Early in 1911 at a certain village a large number of Mahars and Mangs were baptized together. This in itself is interesting, as these castes according to their understanding are "bone-enemies." At the time of the service all was commotion and there did not seem to be a proper understanding of what a Christian service signified. From that time forward a teacher has maintained regular services for the people, including evening prayers. In November we again held a service at the village to receive many into Christian fellowship. For the first time in the life of most of that company the Lord's Supper was seen and shared. All present seemed to enter into a new experience. At the close of the service, after the benediction had been pronounced, a leader among the people arose (he had just been baptized and also received into the church) and in three or four direct sentences, as man to man, thanked his Saviour for what had been done for their community. I have never witnessed a more genuine expression of gratitude, and by one who was altogether unlettered. It was a true outpouring of the heart.

HOME DEPARTMENT

DECEMBER RECEIPTS

RARELY have we watched the giving of the churches more eagerly than in the closing days of December and the opening days of January. The outcome of the apportionment year is of grave concern to the Board, the more so as during 1911 the new plan for the first time has been systematically and vigorously pushed. It is too early to estimate the results, as under the request of the Apportionment Commission we are crediting to the 1911 apportionment the remittances of the churches up to January 16, providing the churches so request. We will announce in the March *Missionary Herald* to what extent the churches have met the apportionment.

At the first glance the figures from the churches in December are distinctly disappointing, registering as they do a loss of $15,431.94. But before conclusions are drawn, it should be understood that two factors materially change the situation. In the first place, last year the Treasurer's books were kept open two days later than usual to accommodate churches which were delayed in remitting. Those two extra days brought us from the churches $17,000; thus the figures given below do not afford a quite just basis for comparison. Moreover, legacy receipts show a marked increase, December nearly blotting out the losses for the previous months. It is growing more and more complex, estimating the trend of giving month by month, in view of the new plans among the churches. But so far as we can see now, the prospect is for a small gain in the receipts from the churches during the year 1911. A more accurate forecast can be made a month hence.

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$56,578.93	$5,219.86	$3,849.94	$1,531.16		$1,043.12	$68,223.01
1911	41,146.99	3,857.94	2,810.62	17,668.80	$3,000.00	678.67	69,163.02
Gain				$16,137.64	$3,000.00		$940.01
Loss	$15,431.94	$1,361.92	$1,039.32			$364.45	

FOR FOUR MONTHS TO DECEMBER 31

1910	$106,792.64	$23,639.28	$7,321.28	$98,388.08	$4,500.00	$6,381.65	$247,022.93
1911	84,693.73	16,828.78	4,766.64	97,329.29	13,350.00	6,442.43	223,410.87
Gain					$8,850.00	$60.78	
Loss	$22,098.91	$6,810.50	$2,554.64	$1,058.79			$23,612.06

HOW ONE MAN GIVES

He came into our office a few years ago and left $150 for the work of the Board. Six months afterwards he called again and left a check for $200. At the end of the same year his face, which was becoming familiar, appeared at the

Secretary's door, and he said that he wanted to contribute $800 and have it applied in some specific way. We therefore divided his contribution into four parts, applying it to the work in Sholapur, India, Mt. Silinda in Rhodesia, Harpoot in Turkey, and Pangchwang in China. We arranged that quarterly letters should be sent him from a missionary in each of these stations, so that he might be kept fully advised of the progress of the work. This arrangement appealed to him so strongly that he has continued it ever since, his gifts last year aggregating $1,071.

A few weeks ago he dropped into the office with the remark that he wanted to continue the work which he had been carrying on, and in addition to contribute something extra by way of starting new work. There was lying on our desk a letter from an India missionary containing an urgent appeal for help in employing native preachers. The missionary stated that several villages had come over to Christianity and that he wanted to place a preacher at once in each village. He was in the midst of what is known as a mass movement—that is, large social groups, villages, castes, coming over bodily to Christ. He said, "Can you not possibly find me $200 or $300 to save this situation?" We showed this letter to our friend and he said, "Do you think $300 would be enough?" We replied, "Well, that is the maximum figure the missionary mentions, and we do not usually appropriate more than they ask." He replied, "You can count on me for $300 to help on that work."

"But," said he, "my chief interest is in Africa, where it seems to me the people never have had a chance. Can't you suggest some work in that continent?" Immediately we thought of the situation in the West Central Africa Mission. They have never been able to pay their teachers and preachers, and hence have not been able to command their full time or to control their location and work. It is clear that if the mission is to develop it must employ Christian workers after the usual manner. We told our friend of this situation, and it seemed to appeal to him. He asked how many workers we could employ, and at what figure. We replied that twenty workers might at once be put into the field, and that they should receive on the average $25 a man per year. His response was, "You can count on me to put those men in the field. Now, what else can I do?"

The situation was getting decidedly interesting about that time, and we began to wonder where this man would stop. We told him of the great situation at Johannesburg in South Africa, where 300,000 natives gather annually from the kraals of South and Central Africa to work in the mines, the men remaining from six months to three years and then returning to their homes. It had impressed us as the most strategic opportunity in all Africa. The natives are gathered into compounds containing from five to six thousand persons, where they could readily be brought under Christian influences if we had only the workers. We told him of this great chance, and he asked how many workers we needed. We stated that four Zulu preachers should be put in the field at once at $100 apiece. He replied at once, "You can go ahead and secure those men and I will pay the bill."

He figured awhile and then remarked, "I still have $800 which I wish to put into your work. What else can I do in Africa?" We said to him, "There are many things you can do, providing it is your purpose to continue the work from year to year, but we do not think it wise to institute new work to the extent of $800 if it is to be dropped in a few months." He said: "Oh, of course, I expect to continue this gift each year, and it is my hope to add to it from time to time. The fact is, the Lord began to prosper me in my business when I began to give to missions, and I see no reason why my gains should not increase." We then placed before him the opportunity to start new work in the Sabi country, Rhodesia. We told him of the hundred thousand heathen

in that region, untouched by the gospel, living in moral degradation and utter paganism. We told him his $800 would build a little house for a native worker, construct a schoolhouse, maintain the teacher and his family for a year, and also allow proper missionary supervision. He said that suited him exactly and he would contribute the amount named.

Drawing his check for $2,000, he passed out of the office with the remark: "Now this is for foreign missions. I think I also should do something for home missions. Haven't you some sort of society which looks after the old ministers who are broken down?" We told him there was such an organization and gave him the address of its secretary. He asked if there were not home missionary societies with offices in our building. We told him the floor below was full of them: and we happen to know that before he left the building he had placed a generous check in the hands of each of their secretaries.

Now the thing which impressed us most forcibly about this man's giving was the pleasure he experienced in sending his money all over the world. We venture to say he is getting a vast deal more fun out of this missionary connection than if he had invested a like amount in an automobile and gone touring around the country. We commend this man's way of giving to all our readers. It is a high privilege to connect donors with the great undertakings of the Board, so that they may feel that in some real manner they are partners in the enterprise. Whether they do this by supporting a missionary, or by contributing to particular institutions and stations, we always find that their satisfaction is deep and real. We can put men in the way of religious investments of the highest value, investments which will do immeasurable good out on the field and fill the givers' hearts with joy unspeakable.

Will you let us try to place your money in some such way? Will you tell some friend of this opportunity and turn him in our direction?

WHY AFRICA NEEDS THE BEST

Because in Africa the missionary is engaged in building a civilization. He finds men at the bottom level and must lift them up through every stage of progress. He can count upon practically nothing in the way of human achievement; it is the raw material of the race he is dealing with. Such a condition constitutes a stupendous task. To build into society the institutions of the home, the school, the church, the state; to relate institution to institution and man to man; to fashion a language and create a literature; to provide motives and ends and ways; to secure both character and efficiency — who can regard this as anything but a colossal undertaking?

Add to these considerations the delicacy of the task. We must impart to the Africans our Christian ideals and the apparatus of our life; but to what extent? All our ideals — yes; but how about the externals of society: our methods and ways, our peculiar institutions — the machinery of Western society? Are we to press these upon the untutored savage; and if so, how rapidly? Such questions are fundamental to a successful missionary work. Yet men and women go out to Africa with little thought of the immensity and intricacy of the problem. Africa, probably more than any other part of the world, has suffered from workers whose sole qualification has been their zeal; people with much purpose but little aim. While this criticism applies mainly to independent missionaries, advocates of peculiar and extreme doctrines, the mission boards are not without blame. The boards have been given too much to saying, "Oh, any good, earnest soul will do for Africa." A greater mistake in missionary administration could hardly be made.

Let us address some frank words to candidates who are looking toward Africa as their field.

You mean to go out, we will say, as an educator. It may seem to you a simple thing to teach boys and girls from heathen kraals. What could be more simple? But stop and think. Are you

sure the methods employed in American schools necessarily apply to children just out of barbarism? What should a Zulu boy be studying when he is eight years old; what at sixteen? What books should be used with an Ovimbundu girl whose foremothers have never seen a book, who from time immemorial have been engaged in hoeing corn by day and pounding corn by night? Are you ready to suggest a curriculum, with suitable text-books, for such as these? The missionary who can work out such problems is no ordinary person. Take the question of the proportion of book work to industrial work; consider the variety of opinion on the subject, and you will realize that pedagogical experts will find a field for their highest powers in Africa as well as in India and China. Just now in South Africa there is no more urgent problem than helping the natives in adjusting themselves to rapidly changing industrial conditions. With a material and selfish civilization descending upon them like an avalanche, the call is for leaders of a sturdy type, counselors wise enough to save a race.

Perhaps you mean to be an ordained missionary. If so you will be confronted with exceedingly delicate problems in church government. To what extent is our democratic or republican polity at home suited to African tribes who have known no law but that of the chief? How can we train the natives in independence and initiative and yet avoid a foolish assertion of prerogative on their part? Where shall we draw the line of missionary control? How shall we stimulate a sense of financial responsibility and avoid the dangers of pauperization? What shall the missionary do with a church whose membership is composed of two rival tribes, each with its allegiance to a self-seeking chief? Imagine the mess a weak man would make in the midst of such problems as these!

Then there is the Government to deal with; and that is no light matter. Africa is now carved up among the European Powers; each has its officials, high and low, and each official exalts his office. To these men government is the main thing, often the whole thing. They consider that the natives belong to them and that nothing is to be done in that country without their consent and direction. This is a peculiar situation for an American to find himself in. Not every one can deal tactfully and effectively with officials. Good sense, good breeding, good clothes, count here! Livingstone surely was right when he said, "It is something to be a missionary."

One thing should be made clear. A new missionary may deceive himself, he may even deceive government officials, but he will not deceive the natives. If he is weak and flabby; if he is unable to reach decisions or is foolish in carrying out his decisions; if he is stubborn, unwilling to recognize a mistake; if he is fussy or wordy or unfair; if he has any outstanding frailty, the swarthy natives will have him "sized up" with unerring instinct, and they will register their judgment by giving him a nickname which will *name* him and describe him and inscribe him; his epitaph will be written from that hour, and nothing more need be said about him, if he lives to be ninety. The natives are no fools, if they are heathen.

Africa is a glorious field for big men and women. Its problems are difficult but fascinating. With strong faith, true consecration, robust health, ability, training, a man may invest his life there with splendid success. But even the best of our applicants would be unequal to this task without the grace of God. Let nothing we have said lead any to suppose that we depend mainly upon human abilities in lifting up the Africans. We want men and women whom God has called and whom God has prepared by special gifts and training in a service where he shall supply every need.

FOREIGN DEPARTMENT

FIELD NOTES

Two Notable Converts

(Marathi Field)

In mentioning several recent baptisms of adults as gratifying results of the work at Sholapur, Mr. McBride tells of one, a Brahman, a holy man, who had tried all the pilgrimages of Hinduism without finding peace. In the course of his wanderings he visited Sholapur, and there made the acquaintance of a Christian teacher. Upon finishing his pilgrimage he thought of this teacher with whom he had conversed, and returned to Sholapur to learn more from him. Having inquired and studied for some time, at length he came out clearly as a Christian.

Another interesting case was that of a Mohammedan. As a boy he had studied in a Christian school in Bombay and had become religiously impressed, but his father then opposed his becoming a Christian and at length he seemed to lose interest. Years later, when he was employed on a large construction work, his boss was a Catholic Eurasian who had been a wild fellow, but who had come up from the dregs and become a Christian. The influence of this man on the Mohammedan was such that his old desire to be a Christian was renewed. When they came to Sholapur for the rains, while the construction was stopped, the Eurasian brought the man to Miss Fulcher, a missionary of the Zenana Bible and Medical Mission, working in co-operation with the American Board at this station, who, using the Urdu speech, labors especially for Mohammedan women. Under her instruction he also came out as a Christian and was baptized, together with his wife and children.

This latter case is particularly encouraging to the missionaries engaged in educational work, as it roots back in an early impulse received in schoolboy days, without which the man might never have become interested in Christianity: another illustration of the fact that it is hard to distinguish between educational and evangelistic work on mission fields. In the end they count together.

HOLY MEN OF WEST INDIA

A Turkish Officer Drills Mission College Boys

(Central Turkey Field)

From Central Turkey College at Aintab, President Merrill reports "a 'new thing under the sun' in the shape of a captain of the Turkish army giving lessons in military drill to the students in a Christian and a foreign college. We

have had this in mind for months. Both faculty and managers have agreed to it. The plan was broached to the commander of the local military, who accepted it very cordially, and who has detailed a captain of the reserves, Adil Bey by name, a Circassian, to give military drill to the students of the college department four days in the week. The boys are divided into two large squads at present, and each squad drills twice a week. I hope I am right in forecasting for this new plan large results in character, in team work, in a better feeling of the boys toward military service, and in more cordial relations between the college and the local authorities."

A Lad o' Pairts

(Foochow Field)

Our readers may remember that in the *Missionary Herald* for December, 1910, there was quoted from a letter of an American Board missionary at Shaowu to the *Foochow Messenger*, the story of Moses Chang, the son of the beloved Pastor Chang, of Shaowu. This boy, whom his father desired might grow up to be a spiritual leader in the church, after studying at the Shaowu Boys' School, had been sent to Foochow College with the expectation that he would complete the three years' course there; but when notice was given in that college that examinations were to be held for candidates to go to the Indemnity School at Peking to try for the American scholarships awarded to the most promising students in that school, Moses seized his opportunity, took the examination, and passed triumphantly. Thereupon he set out on foot for Shaowu, 250 miles away, to plead his case; won his father's consent to the change in his plans, and accompanied the other nine lucky boys to the capital. The *Foochow Messenger* now reports that this minister's son in his new surroundings acquitted himself so well that when last summer sixty-five students were selected from the Imperial Academy to come to the United States for study, Moses ranked fourteenth. He was to sail in August for America. Let us hope that here he may fulfill not only his own ambitions, but those of his missionary teachers and of his father, and that he may yet prove himself indeed one of the spiritual leaders in the new China which is coming so fast.

Closer Union at Foochow

(Foochow Field)

It goes hard with missionaries to stop work even in the midst of war scenes. No sooner is the battle fought or the disturbance quieted than they are found adjusting their plans to the new situation. At once, upon Foochow's surrender to the revolutionaries, and while the missionaries from the interior stations were detained in the city, they held their annual fall business meeting and acted upon several matters of importance. The project of a union theological school, for which Mr. Hodous has long been striving, was finally approved without objection, and it is hoped this school may open in March. Plans were also made whereby Dr. Whitney may lecture in the Union Medical School, thus giving Inghok a share in the work of that school, which may eventually be located near the hospital of which Dr. Kinnear is the head.

The College Year at Harpoot

(Eastern Turkey Field)

Due in part to stricter requirements, in part also to the disturbed political situation, but mainly because of its late opening, Euphrates College has this year a greatly reduced roll of students. Even so, the number is not small: 178 in the college proper, 104 in the high school, and 310 in the lower schools. The boarding departments are full, notwithstanding the fact that the boys and young men are, without exception, required to pay the entire tuition fee in cash or in work.

Deepening Religious Spirit

(Japan Field)

Dr. Sidney Gulick, of the Doshisha, reports that the Kumi-ai churches have recently held a notable series of meetings in Tokyo with very gratifying result. The pastors are earnest and spiritual,

and signs of the times are in many ways most hopeful. The leaders of the national life are increasingly confident of the need of religion both in public and private life. They have not yet turned in large numbers to Christ, but that day is approaching. The new movement among the missionaries looking towards better distribution of forces gains headway. A new line of united work is developing in the agreement of a decisive number of mission boards to share in the plan for a permanent committee for Christian literature in Japan. The sum of $2,245 is already pledged to this committee.

Black Monday at Shaowu

(Foochow Field)

According to Mr. Kellogg, Monday, November 13, will go down in the station annals of Shaowu as Black Monday, because of the virulence of the threats then circulated. The withdrawal of the troops and the slackened power of the government gave a chance to "those of the baser sort to get in their bad work." Shaowu people are quite friendly to Christians and to foreigners, but there is a rougher element there, as in every city, and among them were those waiting to carry off the spoils when opportunity offered. Only a match was needed to start a general destruction. But by the providence of God that match never got lighted and the occasion passed.

The next week matters improved, protective measures were arranged, and the city seemed peaceful. For a while the mission grounds were kept lighted at night and a watch was set. For some nights all slept in their clothes, ready for a hurried exit. Messrs. Kellogg and Storrs came back from a fifteen days' tour of the outstations covering 275 miles of travel, in the course of which they met only peaceful conditions, to find that the worst had blown over in the city; but they were just in time to get a message from the consul requesting the missionaries to come to Foochow. All things considered, the missionaries judged it would be safer to remain where they were than to venture down the river infested by pirates and tricky boatmen; so, sending a message asking that either they might be allowed to stay at their discretion or that a suitable escort might be sent for them, they kept on in quietness, making every effort to restore their interrupted work. Later, however, the escort came, and yielding to the consul's wish, the missionaries joined the others in temporary refuge at Foochow.

Harvest and Famine

(Marathi Field)

On a recent tour of nineteen days in the eastern section of the Vadala district, Mr. Fairbank had the joy of seeing 100 persons baptized. In the northeast section, at a village named Pimpri, a new church is about to be organized; one that meets a great need and marks a real advance in the Christianization of the region. Reporting this fact, Mr.

TOURING IN THE HILL COUNTRY OF CHINA

Fairbank also alludes to the famine in the Marathi country, whose appeal for help was printed in the *Missionary Herald* last month. Thus far the famine is serious only on account of the high prices of grain and other food stuffs. Work is available, which greatly helps. Rains have occurred in some places, averting suffering, but there is bound to be the spectacle of bitter want until the general rains come again.

A High Day at Adana

(Central Turkey Field)

The evangelical church in Adana has had another notable day in the dedication of its restored house of worship. The first service in the partially repaired building was held just a year ago, during Secretary Patton's visit, as reported by him in one of his letters. Among the guests present were pastors and college professors from Tarsus and Mersine. Services of one sort or another occupied the entire day, several of the guests participating therein. It was announced that the repairs had cost $1,500, which had been furnished by Government as indemnity. At the service in the afternoon the acting British consul, the vartabed of the Gregorian Armenian church, and the priests of the Greek Orthodox church and of the old Syrian church were present. The concluding address was made by the vartabed, who was most happy in conveying the good wishes of his community and in expressing his desire for co-operation and good will in the work of establishing and extending the kingdom of Christ.

The church has still much to do in getting its plant into shape. There is a parsonage yet to be rebuilt, a school building for the high school for boys to be provided, and a bit of ground adjacent to the church to be secured; in all an expenditure of $8,000 is still needed, a huge sum for this people to raise. Dr. Chambers, in reporting the event, adds the wish that "the political and governmental situation were such as to make tranquillity secure and to inspire confidence. As it is, every once in a while ugly remarks about the war in Tripoli, the unrest near the Russian border, or the matter of the Dardanelles give a very painful quiver to nerves already shattered."

Men and Religion at Bailundo

(West Central Africa Field)

Mrs. Webster notes one distinct benefit from the Deputation's recent visit at Bailundo: "They seemed to impress the church members with their duty and responsibility in regard to spreading the gospel among the people. We have realized their lukewarmness, not only in that, but in keeping up the church standard. The deputation told them some plain and wholesome truths, and with effect. The church held a meeting after Dr. Patton and Mr. Bridgman left, and pledged themselves to the Lord's work and to the putting down and keeping out of the church of evils such as drinking, smoking, and the like, which have crept in, and which they have not taken a stand against for fear of hurting some one. For two months the men have been going in pairs to the villages, spending Sunday with them. From four to six sets have gone each week. They are meeting with such a reception from the people that it makes them realize they have been missing their opportunities; and, too, it gives encouragement to improve the present."

LETTERS FROM THE MISSIONS

MISSION TO THE PHILIPPINES

A REWARDING TRIP

Rev. Robert F. Black writes of a trip last autumn to Tagulaya, a port south of Davao, with Evangelist Antonio and his family: —

"There were seventeen candidates for baptism and three couples waiting for marriage. We baptized fourteen of the

FERRY AT SURIGAO

The important outstation of the Philippine Mission, on the northern coast of Mindanao

candidates, who were well instructed in the way by our brother Mariano del Mundo. The weddings and the baptismal service made quite a day of festivity, the busiest day we have ever had, I guess. Wedding certificates are a yard long, more or less, and are made out quadruplicate. There were about sixty present, several Spaniards, managers of near-by plantations, who had made trouble for Mariano when he was converted, attending and showing some interest.

"Most of the day, while others feasted, was spent in examining the converts. About half were Tagalogs; several were Visayans from Cebu; and some were natives of this district. A Moro Mohammedan woman was among the candidates, but was given two months for further instruction. She had been baptized by the priest before the days of religious liberty. Nine-tenths of the Moros of this district have had the same experience, though hardly one of them will now call himself a Christian. Arab panditas are here to strengthen the hold of Islam."

NOT TO BE WON BY A SPRINT

Dr. C. T. Sibley returned to Davao early in October. His impressions of the work as he came back to it deserve attention: —

"After our vacation, with its change of routine, scenery, and thought, and upon returning to the old field, it seems clearer than ever that the hospital and schools represent the best way really to reach these people. The work here is difficult, slow! Only among the more advanced Filipinos can we expect results for a while. The great mass of pagan people can be reached only by steady, sure plodding. You may be surprised if I tell you that our mission here in Davao is unknown to the greater part of the pagan people; that after the Blacks' eight years and our four, only a few have heard of us and fewer still have seen us. However, the way is being opened to reach far more in a few years than we have been able to in all the past."

FOOCHOW MISSION

FROM INGHOK TO FOOCHOW

Rev. Edward H. Smith writes from Foochow, under date of November 25, concerning the temporary withdrawal of the Inghok missionaries to Foochow and what they found there: —

"Here we all are safe and sound at

Foochow, called away by the consul from our work, friends, and home at Inghok. Dr. Whitney and I propose to return as soon as the new governor is appointed to Inghok and takes up his office there, which may be in a few days. There never was any danger, but the legal, technical point was that the new *de facto* government had not taken over the government of the outlying districts, and so, of course, refused to be responsible for foreigners where their authority had not been established. It was perfectly right, though very disappointing to us all in the midst of our fall work. The Inghok Girls' School had to be closed, but as we had competent and responsible men in charge, we never for a moment contemplated closing the boys' school, nor did a single boy go home. In fact, we received temporarily one or two from Foochow College who had no place to which to go.

"We were able to assure the people of Inghok by our presence, and we hope we were able to give some assistance to the old governor, who was dazed and in doubt how to proceed under such novel conditions. He early declared himself in hearty accord with the revolutionary party, and said that he should give over the government whenever they were ready to receive it. On our advice he also proceeded to administer justice and perform the functions of his office, which greatly reassured the people.

"When affairs had assumed their normal condition we came down to find everything very quiet here at Foochow. The additional work has fallen very heavily on Dr. Kinnear and Mr. Hodous. Both are much worn. Dr. Kinnear is very happy, and was recounting to me at breakfast some of the fortunate providences connected with his hospital: first, its location, within a few hundred yards of the battle; second, that the Memorial Operating Building, given by Mrs. Harris, was finished, and so large and commodious that six physicians were able to work and care for patients at the same time; third, the large stock of surgeon's supplies laid in from England, and at hand in abundance; fourth, the students and Red Cross helpers from the mission colleges, eager to help day and night.

"It certainly has meant a great deal to our missions that our hospital and college and missionaries have been able thus to serve the cause of the people. Mr. Hodous worked indefatigably, going (I am told by others) into practically every house in the Tartar quarter, seeking out the poor, wounded men and women, who were too terrified to dare seek aid, as they supposed that following the bombardment of their quarter would come indiscriminate massacre by the Chinese soldiers.

"Mr. Christian also rose to the occasion, and out of his large experience in the Philippines and in Peking in 1900 was able to bring expert knowledge of organization and methods. He has worked, directing the foreign and native volunteer nurses, night and day ever since."

CREATING A NEW GOVERNMENT

Rev. George M. Newell writes, under date of November 22, of the beginnings of reconstruction: —

"The revolution in Fukien seems, for the time being, to be quite complete. Seven different boards have been established, which are to handle the affairs of the province: the Board of Foreign Relations; the Financial Board; the Board of Commerce and Education; the Judicial Board; the Military, etc. These offices are all filled with young, progressive men, in most cases well educated, but of course without experience. At least four of these highest positions are filled with Christian men! Among the lower officials, and those appointed to the different counties or districts, are more Christian men, and many who, though not Christians, still understand our motives and are thoroughly sympathetic with all our work.

A Money Test of Patriotism

"Many of these men refuse to accept the large salaries that have gone with

these offices, or similar ones, in the past. Positions that formerly brought seven or eight hundred a month are now to pay but two or three. One young man, who is now the official interpreter in our American consulate, getting $200 a month, is appointed president of one of the boards and is to receive but $120. So whatever the revolution may mean to other provinces in China, in Fukien it looks as though the Church would have unmeasured opportunity. During the past year (1911), over 100,000 boys and girls have been in our Christian schools, being brought daily under definite Christian influences. Something like this number have been taught during the past twenty years. This work will not be without its result in this hour of China's trial!

Problems of Reconstruction

"I do not mean by this that we feel that the revolution is all over even in this province. There are many hard problems before the new government that loom up larger every day. One of the most troublesome is to know how to reward the soldiers who won the fight. They are not native men, but largely soldiers from Hunan province. The new viceroy is a Hunan man. This does not conform with some of the principles of the new party, which are, among other things, that the local government shall be composed of the men of the province, and that the army in each province shall all be native. The new viceroy was the general in command at the time of the revolt, and probably became a revolutionist because he was promised the viceroyalty! The question of finance is one of the hardest to solve also. But these things may work out peaceably if we have no trouble from invasion from the north.

"School is to open again next Monday. The day schools are already running and the government schools are talking of opening. China needs the prayer of the Christian church at home as never before and more than she needs anything else. Will you help her by your prayers?"

SOUTH AFRICA MISSION

ZULU BRANCH

THROUGH A HOSPITAL'S WARDS

Dr. J. B. McCord, of Durban, in writing of a morning tour through his hospital, describes vividly the sort of cases there encountered and the opportunities which come to the medical missionary to benefit his patients in other ways than through his medicines and instruments: —

"The first duty of the day is to find Jonathan and instruct him as to the technique of preparing Philemon for his operation. He has a sarcoma of his left knee as big around as a man's body, and the only chance of saving his life is to cut off the leg at the hip, a very dangerous operation. We find Jonathan and give him full instructions. He knows the technique pretty well already, for he has been with me for nearly six months now, and he is a bright, intelligent boy. He is ambitious to become a doctor, and there is not much that escapes his observation.

"After we see Jonathan and greet Philemon, we speak to John and Joyce as we pass. They are not operation cases, but are in the hospital for a few days, one for treatment and the other for diagnosis. Then we pass Muntukuzwa, and I stop and ask him again when his brother is going to bring the money for hospital fees. We don't charge much, but we try to have each one pay something toward his expenses, else our ambition to make our work self-supporting would not be realized. Muntukuzwa is getting along very nicely, but I made the mistake there of operating before the full fee was paid, and I am afraid that I will never see any more than the five dollars paid when he entered.

The Woman's Ward

"Now we will leave Jonathan to wash and scrub Philemon while we go upstairs and see the female side of the work. At the head of the stairs we find Elizabeth, our senior native nurse, and she will take us around and hear the

Nomhlatuzi Julia Jonathan Edna Elizabeth Pumile

THE ZULU NURSES' TRAINING CLASS

What Dr. McCord says of Edna is doubtless measurably true of all: "She is a trained nurse in the making. There is a good deal of making still to make"

orders for the day. In the first room we come to Zenzile and Zandile, whose operations for abdominal tumors were done two and three weeks ago. I tell them that they can get up today and walk out onto the back balcony and sit in the sun if they wish. There is Ntanta; her baby is ten days old, and she is allowed to get up and go about. Here is a girl with a swollen face; she had a tumor, which has disfigured her. It has been partially removed, but there is more still to do before she will be ready for marriage. Her people paid only half the charges, and wanted me to wait for the rest until she went home. I finally performed the operation with only half the fee paid, but I told the mother and brother that I would keep her until it was all paid and would teach her to wear clothes and to read, while waiting for the rest of the money. They were heathen people and were much troubled at such a threat, and they say that they will have the money soon, for they don't want her to learn to read and to wear clothes.

"We pass by the next bed, where there is a brand-new baby, too little to be interesting as yet, and go into the next room. Here Mina is our oldest patient. When she came in it looked as if she would be an operation case; but we have managed to fix her up without operation, and she is about ready to go home. For this, *i. e.*, that she escaped operation, I profess regret, but Mina is very much pleased. Hlupekile is by her side. She is still having treatment. Possibly I shall have to operate on her, but don't know. To tell the truth, I don't know exactly what is the matter with her, and so am detaining her and studying her case.

"Mhlahlosi smiles us a greeting as we come up to see her. She has heart disease and enlarged liver and dropsy and Bright's disease, and I don't know what else. I imagine the above is enough for all ordinary purposes. But she is a lot better than when she came in, and I am not sure but that she will get approximately well. She thinks so, at least, and is very happy in the thought.

"This girl lying on the floor, because we haven't enough beds to go round,

was bitten by a puff adder three months ago, and her people wouldn't bring her to the doctor, because they were afraid that he would cut the foot off. Now he will probably have to do so, though he is trying to save it. The poison of the puff adder is very apt to cause gangrene of the part bitten.

"Our last case is the woman lying on the floor near the door. She has had a slight operation of her knee, and will be going home soon."

In a postscript added ten days later, Dr. McCord writes that Philemon came

TEN DAYS AFTER

Philemon is convalescent, but still too weak to *sit* for his picture

through his operation successfully and was getting on as well as could be hoped. In another fifteen days it was expected that he would be about on crutches; then the doctor meant to exhibit him before the Durban Medical Society, who shook their heads over his case when he appeared before them.

NORTH CHINA MISSION

THE RELIABLE FORCE AT PEKING

Writing to friends in this country on December 3, Rev. George D. Wilder, of Peking, indicates the reliance put upon the missionaries in the days of terror: —

"At the height of the panic in Peking a few determined revolutionists could have taken the leading yamens and the government of the city as they did at Wuchang. The court had its carts and soldier escort all in waiting, ready to flee on a moment's notice. That would have been the signal, of course, for the plunder of the Manchu princes, the banks, pawn and food shops, and perhaps incidentally of the foreigners, although the foreign places were considered the safest places outside the legations. At Tungchow the families of the colonels in the army and even of General Chiang, the highest military officer in the province, with 10,000 soldiers in his command, were sent into the mission compound for safety. Guns were loaned, but no troops were wanted, except the few Christian soldiers who planned to come to the defense of the church as soon as the army should mutiny. Whereas the money market was tight and exchange for dollars very high, as all fugitives wanted them for flight expenses, the missionary not only had no trouble to get the money he needed, but was troubled to keep it away. The refugees brought their treasures, and when Mr. McCann wanted to cash a check for $200 the bank sent him $500 and wanted him to take $1,000. The same was true at Kalgan and other places. The church was recognized as the one institution more stable than banks or government. A Christian sergeant of police had his men all ready to take their guns and ammunition to the church compound. At Tungchow, Paotingfu, and other places a strong defense would have been made against anything but organized military attack on the compounds. No robber bands would dare attack them.

"The setting up of independence by many provinces is not the same as rebellion, as many have interpreted it. It is a means of keeping out of trouble from both armies and of keeping the soldiers of the province for its own protection. Shantung has already asked to be taken back, as its army refused to be independent and Germany asked the province to pay the railway loan for the roads within its borders. When it came to that pass she found that a central government was a convenience not to

be despised, especially as the people refused to pay taxes to the new government. Yuan's estimate that seventy per cent of the people are conservative is probably correct, and may be the means of bolstering up the dynasty for a while.

Mission Work Maintained

"Our schools and street chapels go on as usual here and in Tungchow, and that is a great element in keeping the people quiet. Officials have besought us not to leave or close the schools at Tungchow, saying they could no longer keep order if we did, for part of the people would flee and the rest go to looting at once. The audiences in the street chapels are good and most serious. People want to join the church so as to be sure of a refuge in our compounds; so different is this from the Boxer outbreak. The foreign men and women who have come through the lines from Shansi, where battle is imminent, say that they were treated with the most perfect courtesy by both sides, and were given special trains and hand cars by both. The rebels besought the foreigners not to leave, as they despaired of keeping order in the province if they did. Their fears are coming too true. Many have come out, and battle is being delayed for more to come. A party of men are organizing to go to the rescue of those hiding in Shansi from the anti-foreign societies there, instead of coming to the coast for their own safety."

THE CHANCE OF A LIFETIME

Later: Mr. Wilder also writes to the Board Rooms, December 6: —

"Mr. Heininger at Kalgan is holding the fort and doing aggressive work most courageously. It is a new era for that city. The opportunities for social service and Christian work are immense. It is the one chance of a lifetime. Touring in the country now would be richly rewarding and perfectly safe here. One year now counts for ten. Pray for us.

"The seminary is almost full, only four or five out of thirty-nine students having left to care for families."

THE REFUGES AT PEKING

In a journal-letter, begun November 10, Mrs. Ament pictures vividly the work of the missionary women in equipping the refuges, undertaken as a precautionary measure for Chinese women and children in case Peking is attacked, and whose origination was described in last month's *Missionary Herald*: —

"At the usual time we went to bed, but some of us were wakeful, listening for some unusual sound. We heard nothing but the movement of trains, which were more numerous than usual. I had spent the evening getting people settled in Tuan Fang's school buildings north of us, and waked early thinking of means to make them more comfortable. I decided on wall lamps to avoid danger from fire, for, beside the danger to individual houses, there is the danger of a fire being taken for the signal of lawlessness and thus being the prelude to many more. After breakfast the contractor, formerly one of our printers and of late years builder of our church and other houses, came to arrange about stoves and kettles for cooking the rice for the occupants of the shelters. He selected a room near the front, where water could be brought from our well, and in a few hours a stove of brick was built, while a great kettle of capacity to feed 200 people was put in place. Bituminous coal dust was ordered, and willow trays to hold the cooked rice, and cloths to cover and keep it warm.

Other Shelters

"Next I went with a gentleman to look at a place he offered for a shelter. It lies to the southeast of us, a mile away or less. The buildings are mostly new and good, not located near any palace, and we decided to give those in charge the flag and stamp of the society and to let them sell certificates, as they promised to supply rice and fire. The Shun Tien Fu telephoned a grant of 10,000 taels ($6,200) to use in the preparation and maintenance of the shelters. This word came last night. We are con-

centrating our shelters to the south of us. We have given up a number at the north which we do not think can be held, and practically the whole region from our compound to the legation area will be our care; in the event of the police proving ineffective, the international troops, it is an open secret, will help us. The area is two miles from north to south, and perhaps three wide. I understand a like area in the west city, including the Roman Catholic cathedral, will also be cared for in extremity. The Presbyterian places and our North Church property will be held as long as possible.

WHERE PEKING SEEKS REFUGE

Line of carts before the "Hall of Enlightenment" during the days of enrolling for protection. Note the Stars and Stripes flying over the American Board compound in the background

Under the Red Cross

"We are now to be granted Red Cross badges for the matrons and ticket takers of our shelters, and some of us who inspect places will have them. We are allowed dispensaries and hospitals, which will be under the Red Cross, so this relieves us of anxiety at that point. We are not informed that we may put 'Woman's Auxiliary' on our flags, but that will come soon, when the Geneva Convention has been reviewed to see if there is any possible objection. Mr. Ferguson, who is at the head of the Red Cross, as well as financial adviser to the throne, called yesterday to talk it over. He came out as a missionary with Miss Miner's party in 1887, so she knows him very well.

"The servants are behaving splendidly these days. The cook is getting in supplies for a month. Persimmons are the last item. They are placed layer after layer in a stone jar in a cold place, and are better if frozen. The second boy went to Tungchow and got us potatoes and other vegetables; passed them through the customs and all; the first time he had done that sort of job."

THE WIDE FIELD

JAPAN

IN THE FLARE OF BUDDHISM'S LIGHT

A letter of Dr. Learned's quoted in the *Missionary Herald* for June of last year referred to a certain Buddhist festival, held during March and April in Kyoto, which brought crowds to the great Hongwanji temples, with congregations of 25,000 twice a day. Mr. G. S. Phelps, secretary of the Kyoto Young Men's Christian Association, in his report for the last year makes special mention of this festival and its significance. Over 1,000,000 pilgrims then came to Kyoto. The railways had to build a special depot, as well as to run special trains for their accommodation. They came from all parts of Japan. A missionary 1,000 miles north of the city reported that in his town the railways authorities stopped selling third-class tickets to women, because the cars were so crowded that it was dangerous for women to try to ride in them.

"Ten thousand people paid over $25 to wear blue robes at that festival; 2,000 paid over $50; 1,000 over $100; 100 paid $250; and twelve were so moved by gratitude for green robe honors that they gave $5,000 each. When can we finance our Christian work like that? The chief abbot wore a $1,500 gown, and is said to wear any gown only once. Thousands of priests had come from all over Japan to take part, but there were so many that hundreds were disappointed. Two thousand danced all night around the figure of the founder of the sect. Many pilgrims were crushed to death in the crowds, but as they were immediately canonized as 'gods' they and their friends were rewarded. Indeed, one Japanese told me that doubtless some of them had purposely taken that means of gaining divine honors."

Mr. Phelps admits that his first impression of this festival was a feeling of the overwhelming odds which the Christian forces of that city faced; but he was rebuked by the attitude of the Christian Japanese themselves, who accepted the challenge, so that in the midst of the Buddhist festivities there were clear signs of the working of God's spirit. The National Christian Endeavor Convention, then in session in the Young Men's Christian Association hall, turned itself into an evangelistic committee of the whole and conducted gospel meetings in the very haunts of the pilgrims, also distributing thousands of pamphlets on Christian subjects. The Salvation Army also was hard at work. No better exhibition was ever given of the vitality of the faith of Christian Japanese than by those who undertook this propaganda without the help of a single foreigner; another sign that Christianity is becoming "indigenous" in Japan.

Mr. Phelps notes other striking evidences of the weakness of Buddhism in the very day of its glory. It appeared that many of the prominent men who took part in the celebration were practically paid to do so, since they were provided with their expensive robes free of charge, in order to secure their influence in leading others to give. One priest in conversation with a missionary admitted the hollowness of the whole system, saying that he had brought his robes and was entitled to take part in the ceremonies and had even attended some of the meetings, but had found no spiritual life there; "all was tinsel and glitter."

One Buddhist speaker at a great mass meeting deplored the modern trend, with its relaxing of loyalty to the old religion, giving census statistics to show that in two public grade schools, one of which has 500 students, only sixteen were required to go to the temples by their parents; in the other, with 700 students, about twenty-five performed this act of piety. But if the millions of the Japanese youth will not go to the temples, where shall they go for the development of moral and religious fiber for which parents, officials, and business

men are all clamoring? This is a question for which the Christians have an answer; and one prominent pastor, a graduate of Yale University, gave it as his opinion that Kyoto was destined to become a center of Christian influence, not only for Japan, but for all the Far East. The leaders of the churches in that city recognize their responsibility and are bent on developing a true Christian type; for this they look to strong, independent Christian churches, a great educational institution and a laboratory for Christian work. For the last named items in their equipment they count on the Doshisha and the Young Men's Christian Association.

AFRICA

THE MENACE OF THE SANUSI

A writer in the *Church Missionary Review* for December last calls timely attention to an order of Moslem dervishes named Sanusi (or Senusi) as a force to be reckoned with not only in North Africa, where is its stronghold, but all over the Moslem world. This dervish body, he declares, has been a factor of first magnitude in consolidating and extending Islam in recent years and is back of the pan-Islam movement.

The order was founded toward the middle of the last century; its importance dates from the time when Mohammed es Sanusi withdrew to the Libyan desert and gathered his followers round him in the oasis of Jaghbub on the eastern confines of Tripolitania, which became the headquarters of the order. From there he sent his emissaries throughout the Moslem world, and with such success that all the great dervish orders are now affiliated to the Sanusi and accept the leadership of the Sheik-ul-Mahdi, as the present head of the Sanusi is styled.

This writer (Rev. J. H. Harding) apparently regards the order as still located at Jaghbub; but in a paper on the dervish orders, presented at the recent Lucknow conference and published in "Islam and Missions," elsewhere reviewed, Canon Sell, of Madras, speaks of the Sanusi as having moved their headquarters in 1894 away from Tripoli and Turkish rule to an oasis in the desert north of Lake Chad. Both writers agree, however, in their estimate of the marvelous growth and power of this pre-eminent order of Moslem dervishes, and as to the portent of its growing influence throughout Islam and its conquest of the pagan tribes of North Africa and indeed of all lands where Islam flourishes. Our readers will be interested to learn Mr. Harding's judgment of the present outlook: —

"Tripoli has long been a stronghold of the Sanusi. Its people are devoted to the cause, and in the east of the province, at least, the Sheik-ul-Mahdi exercises an authority far more real than that of the sultan. With his rule the Turks have found it advisable not to interfere, and it is his opposition which the Italians have to dread. We are not surprised to learn that a prominent Turk, Enver Bey, has already gone to Jaghbub with a view to securing Sanusi co-operation. Whether he will succeed is another matter. The Sheik-ul-Mahdi is no hot-headed and reckless fanatic. When the so-called Mahdi in the Eastern Sudan was at the height of his power and seemed to be sweeping everything before him in Upper Egypt, he sought the co-operation of the Sanusi; but the Sheik felt that the time was not yet, and refused to move. Again the Sanusi are no friends of the Turk; it is a commonplace among them to say, 'The Turks and the Christians are in the same category; we will destroy them together.' It is through Tripoli they have access to the sea. Tobruk in the east of the province is practically a Sanusi seaport, through which they bring those supplies of arms and ammunition and other Western products which they need, and they cannot afford to lose it.

"Should the Sheik call his men to arms the position will be serious. Ten years ago it was stated that he had a fighting force of 25,000 trained warriors, with 1,500 mounted men, while in the dervishes of the order, now reckoned by millions, he has a reserve of fighting

men of a class whose reckless bravery we saw at the battle of the Atbara. The real danger is that if the Sanusi were seriously engaged in warfare with a Christian Power the word would be passed to the affiliated orders throughout the world, and the result might be that the whole Moslem world would be in a blaze, and what that might mean we can judge from the experience of the French in Algeria and our own in the Sudan. At least it would mean an outbreak of fanaticism everywhere which would be disastrous for Christian missions. The position calls for most earnest prayer on the part of all God's people."

HERE AND THERE

According to Dr. Zwemer the new railway to Mecca is fitted with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey, and has a minaret six feet high. Around the sides are verses from the Koran; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. But the orthodox Arabs do not consider such prayer *de luxe* in accord with Mohammed's teachings, and are tearing up the railway.

The flag of the Republic of China unfurled at Foochow has a white ground with a yellow disc in the center, surrounded by eighteen stars representing the eighteen provinces of China proper.

An indication of the prominence and influence of the Christian Endeavor movement in the mission field appears in the fact that at the tenth annual meeting of the Bombay Presidency Christian Endeavor Union in Bombay City, last December, 759 persons attended a single session of the meeting, representing forty-five societies in the Marathi-speaking district of West India.

A writer in the *Assembly Herald* quotes this epigram of an American business man visiting China: "America seems to exercise influence out here through three channels, namely, the American Tobacco Company, the Standard Oil Company, and the Missionary Company, all three having the motto, 'Let there be light.'"

Some English papers having intimated that Mrs. Besant had become a Christian and an ardent Second Adventist, *The Harvest Field* is moved to remark that, inasmuch as Mrs. Besant took with her to England the young Brahman, called in India "Alcyone," for such education as might befit one in whom she looked to see the "World Teacher" become incarnate, if she speaks as frankly in England as in India the English are not likely to be deluded into thinking her the latest convert from Theosophy.

In 1876 China had only fourteen miles of railway; in 1890, only about 600 miles; now she has 6,300 miles of railway already laid, with many new lines projected and even surveyed. A dozen years ago only a few cities near the coast were connected by telegraph; now 4,000 miles of wire stretch between the principal cities, while hundreds of yamens have telephones installed.

Rev. T. S. Wynkoop, secretary of the British and Foreign Bible Society of North India, reports some astonishing figures from the recent Indian census. During the last decade the Christians have increased in the United Provinces 75%; in the Central Provinces 169%; in the Kasia Hills Christians now constitute one-eighth of the population; in Cochin and in Travancore one-fourth. In the Bombay Presidency the increase is 11%; in Madras, 16%; in Travancore, 30%; in Cochin, 17%.

President Harada, of the Doshisha, tells of a home for discharged prisoners established in Tokyo by a Christian, Taneaki Hara, that has cared for 1,117 persons since its establishment thirteen years ago. This number has included 801 burglars, 74 murderers, 49 incendiaries, 141 prostitutes, and 73 vagrants. About 500 of these former jailbirds have been restored to a reputable life, 123 have died, and only 113, or about 10%, have returned to a criminal life

A dozen years ago a few Christian Chinese who had learned the printing trade in the Presbyterian Mission at Shanghai, desiring to go into business for themselves, formed the "Commercial Press Limited." Opening a small job printing shop, they soon built up a growing business by good service of their customers. When the new system of education was adopted by the government, with enterprise and foresight these men enlarged their plant and began to issue the needed text-books. Today their press is the largest in Asia, with over a thousand native workmen, a capital of a million dollars, all held either by Chinese or Japanese, and a plant equipped with the best foreign machinery. Twenty branch presses have

been opened in various Chinese cities. The business is managed on the co-operative plan, with profit sharing by the employees. Net profits distributed to the shareholders last year amounted to a hundred thousand dollars. Managers and heads of all important departments are Christian men, as are sixty per cent of the responsible workmen. It appears also that this institution is indirectly a product of mission work in another way, inasmuch as two of the three managers are sons of the first pupils of a mission school at Ningpo.

According to newspaper reports the Indian government has put a stop to the practice of animal sacrifices in the great temple of Kali Ghat in Calcutta. As this is one of the show temples of India, and much frequented by tourists, another characteristic ceremony of Hinduism is thus further withdrawn from public notice.

In consequence of the present upheaval in China, the *London Times* reports, there is a growing disregard of the anti-opium agreement both in the resumption of opium smoking and of poppy cultivation. In Yunnan and Szechuan Provinces the relapse is especially noticeable. In Yunnan the revolutionary government has given its official sanction to the replanting of the poppy, and in Szechuan the Commissioner of Customs reports a widespread increase of cultivation. This backward step, which it is to be hoped is only temporary and incidental, seems due not only to the general disorder and freedom from restraint, but to that perverted claim of individual liberty which so often in history has become a plea for license.

AFTER THE SACRIFICE AT KALI GHAT TEMPLE

When the poor of the city pick up the discarded portions of the slain animals

THE PORTFOLIO

The Religion of Educated Japanese

We may divide all educated Japanese, outside the Christian body, into three classes. The first consists of those who rule out religion altogether, and profess themselves satisfied with ethics alone. Among them are those educators who clamor for the revival of Confucianism. Their number is legion. Perhaps the most noted and most extreme anti-Christian among them is Baron H. Kato, formerly president of Tokyo Imperial University. The second is composed of the eclectics, who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves. Quite recently two volumes on this line have appeared, the one called "The World's

Three Saints" (*i. e.*, Christ, Sakya Muni, and Confucius), the other, "Three Faiths United." The third class cherishes the ambition of creating a new religion based upon scientific truth and idealism. It would do away with historical religions and their personal founders. These three classes taken together fairly represent the religious attitude of educated Japanese, and epitomize many of the difficulties confronting the Christian workers.

From an article by President Harada on "The Present Position and Problems of Christianity in Japan," in the January number of the International Review of Missions.

Report of a New Missionary, for the 54 Days Ending December 31, 1910

Arrived Foochow, November 8, 1910.
Arrived Diong-loh, Saturday, November 19, 1910.
Began language study, Monday, November 21, 1910.

1. Hours of homeless uncertainty,	264
2. Hours of study: (At 5½ hours per day, 6 days per week)	165
3. Hours of exercise and relaxation	87
4. Hours of travel (to and from Foochow and "doing Christmas" in 4 villages)	50
5. Hours spent at meetings that were "Greek to me"	52
6. Hours of discouragement	48
7. Hours of homesickness	½
8. Hours of trembling and terror (first examination, February 17, 1911)	2
9. Hours of happiness and hope,	1,238½
Total	1,907
54 days at 24 hours each	1,296
Gained by exchange	611

Irene L. Dornblaser, in Foochow Messenger.

The Unre-li-able Son

A certain man had three sons. One day a friend asked him whether he was satisfied with their conduct. The father answered: "I am satisfied with the oldest. He always tells the truth, and so I can trust whatever he says; he pleases me quite well. And I am very well satisfied with the youngest. He always tells lies, and so I know how to take him; we get on very well together. But the middle brother sometimes tells the truth and sometimes tells lies, so I am always perplexed to know whether to believe him or not. He is the worst of all; his conduct is wholly unsatisfactory."

A Turkish story, contributed by Rev. G. E. White, of Marsovan.

The Resource of Moslem Theology

But the normal position which Islam has reached is expressed in the phrase, "Without inquiring how and without comparison." The meaning of these expressions is not to be asked. How Allah can be and do such things you must leave alone; and above all you must not make any comparison between Allah and men. You must not think that anything which Allah does is really measurable in terms of our thought. That is where the doctrine of the Difference of Allah essentially comes in.

And so here is the end of the matter. When, for example, the Koran says that Allah is the Most Merciful of those that show mercy (Koran 7:150; 12:64, 92; 21:83), you must not by any chance imagine that that involves in him the quality of mercy as we understand it. That the theologians prove in a very direct, inhumanly direct, manner. Look around you in the world. Does it strike you that the world is being governed by the Most Merciful of those who show mercy? . . . Moslem theology, you will observe, is thoroughgoing. Here it is certainly taking Providence by the throat with a vengeance. . . . Consider the case of innocent children. They are afflicted with all kinds of diseases. How could that be if "the Most Merciful of those that show mercy" meant that Allah possessed the quality of mercy as we understand it? Evidently it cannot. Allah has simply given that phrase in the Koran as one of his names, and what he meant by it

we do not know. We may call him by that name; we may not draw any conclusion from it. The same argument has been used, I believe, by some Christian theologians.

From Macdonald's "Aspects of Islam."

THE BOOKSHELF

Frank Field Ellinwood, His Life and Work. By Mary G. Ellinwood. Fleming H. Revell Co., 1911. Pp. 246. $1.00 net.

This volume gives us a survey of foreign missions from the administrative standpoint, at a time when the old and narrower methods were of necessity exchanged for something broader and more adequate to the ever growing needs. As the principal foreign secretary of one of our largest boards, Dr. Ellinwood had more to do with the transition from the old ways to the new than any other single individual of any society. He was a leader in planning for the great ecumenical missionary conferences of the past generation; he was the guiding spirit in bringing about the international annual conference of mission secretaries, which for the past seventeen years has been perhaps America's most important contribution to world missionary polity. Dr. Ellinwood was a pioneer in such a thorough and comparative study and exposition of the world's comparative religions as was absolutely demanded by the new spirit of the times. He was an invaluable guide, philosopher, and friend in the early days of the Presbyterian Women's Foreign Missionary Societies, at a time when their future was full of grave uncertainties. Endowed by nature with great gifts of mind and heart, Dr. Ellinwood was a conspicuous example of the inherently expansive power of steady contemplation of the world-wide relations of God's kingdom. He had the rare art of making himself not only admired but also loved. Every well-informed reader will agree with the closing sentence of Dr. Robert Speer's discriminating, contributed chapter: "The foreign mission cause has been served by a long roll of unusual men, but from the days of Worcester and Evarts and Swift and Lowrie, down to our own day, it has had no better, more capable, more efficient servant than Dr. Ellinwood." ARTHUR H. SMITH.

The Education of Women in China. By Margaret E. Burton. New York: Fleming H. Revell Co. Illustrated. Pp. 232. Price, $1.25 net.

A comprehensive story of the beginning and progress of woman's education in China by one who obtained much of her information at first-hand. This little book considers the attitude of the Chinese toward the education of girls, the beginnings of the modern educational movement and its present success, popularity and opportunity. No other book, so far as we are aware, so thoroughly and interestingly covers the ground. J. L. B.

The Yellow Pearl. By Adeline M. Teskey. New York: George H. Doran Co. Pp. 297.

Mrs. Teskey's new book will be of more than usual interest this season, when China is holding the thinking world in awe. When you read it, remember that "Pearl" is only one of thousands who come to our land every year, finding manners and customs new and strange. Unlike the many, the heroine of this book, born of American and Chinese parents and transplanted from Chinese to American soil at the age of seventeen, is taken into the home of her grandmother, a wealthy woman and a lovely Christian character. There is, however, an aunt in the home, and through her "Pearl" is given glimpses of fashionable American society life. As she becomes more acquainted with the lavish display, the dissipated and aimless lives of the many, and finds few to show her the real Christian spirit, she is led continually to compare the land of her adoption with the land of her birth—you will be surprised, as you read, to see in how many respects the

comparisons result in favor of the latter! The book also shows the working of the shrewd Chinese mind as touching the deeper truths of life; it puts to shame those of us who are not doing all we can for China.

MRS. E. E. AIKEN.

Calvin Wilson Mateer: Forty-Five Years a Missionary in Shantung, China. A Biography. By Daniel W. Fisher. Philadelphia: The Westminster Press. Illustrated. Pp. 342. Price, $1.50 net.

Dr. Mateer was the founder and first president of the Tengchow College, which began with six students in 1864, one year after his arrival, though there were then "neither text-books, buildings, nor assistants." About four hundred students were under Dr. Mateer's charge in this institution, of whom more than two hundred were graduated from the college; and of these a full half became either teachers in Christian schools, pastors, or evangelists. The institution has now become the Arts College of the Shantung Christian University.

Dr. Mateer's work in the preparation of text-books in Chinese was of the greatest value. He prepared a Chinese arithmetic, geometry, and algebra. Tens of thousands of copies of his arithmetic, published by the Presbyterian Mission Press at Shanghai, have been sold, besides many other editions, and "the book has gone into all parts of the empire."

But Dr. Mateer was not only an educator of Chinese preachers and teachers, he was also an educator of missionaries; no more simple and natural method of learning Chinese has yet been devised than that developed by Dr. Mateer in his Mandarin Lessons. The study and practical experience of a quarter of a century went into the making of the book, the use of which has gone far beyond that of any other book for learning Chinese.

Perhaps the crowning achievement of Dr. Mateer's life was his work as chairman of the committee which made a revision, practically a new translation, of the New Testament in Mandarin, or the spoken language of the empire. The task occupied about fifteen years, from 1891 to 1906; Dr. Mateer wrote, "The chairman can say for himself that he has given the equivalent of about seven years' all-day labor to this work."

Still another native endowment which gave Dr. Mateer peculiar fitness for his work was his aptitude for natural science. Pre-eminently of the Chinese it may be said that they need to be led "through nature up to nature's God." They are eager for scientific and practical knowledge of every kind, so that Dr. Mateer's remarkable facility in creating and using all sorts of machinery and scientific apparatus was an immense help, on the one hand, in dissipating old superstitions and outgrown ideas of centuries past, and on the other, in opening the way for learning of Him whose truth the world reveals.

But whether as preaching and touring missionary, as educator, administrator, and college president, as author and "teacher of teachers," or as master of theoretical and practical science, always he appears as a man devoted beyond everything else to the service of God and laboring with a single heart for the advancement of Christ's kingdom.

It is he and such as he who have laid the foundations of the new China which is appearing at this moment before our eyes.

E. E. AIKEN.

The Chinese at Home. By J. Dyer Ball, I.S.O., M.R.A.S., author of "Things Chinese" and "The Celestial and His Religion." Fleming H. Revell Co. Pp. 361, and a topical index. Illustrations in color and in black and white. 27 chapters. Price, $2.00 net.

Well written and most readable! The author's intimate knowledge of John Chinaman is vouched for by his forty-six years of residence in the empire; his book is worthy of a place in a choice library on China.

The last two chapters are given over to New Life in Old China and A Survey of what Missionaries have done for John Chinaman. The author believes that the new birth of the Chinese is largely due to the missionary leaders of more than a hundred years, though many forces are operative in the renaissance

of this ancient people. The newborn newspaper press, revived Confucianism, the inspiriting of society with new moral ideals and forces, thirst for modern education, and even development of commerce, owe much to the missionary, especially through his development of Christian literature. "In estimating what Christianity and missions have done and are doing for China and the Chinese," the author remarks, "mere statistics and figures are not sufficient to give a full and complete idea of the best results, the present progress, and the future prospects." E. F. B.

Islam and Missions. Edited by E. M. Wherry, D.D., S. M. Zwemer, D.D., C. G. Mylrea, M.A. New York: Fleming H. Revell Co. Pp. 298. Price, $1.50 net.

Daylight in the Harem: A New Era for Moslem Women. Papers on present-day reform movements, conditions, and methods of work among Moslem women read at the Lucknow Conference, 1911. Edited by Annie Van Sommer and Samuel M. Zwemer. New York: Fleming H. Revell Co. Illustrated. Pp. 224. Price, $1.25 net.

The motto on the accompanying picture of the great mosque at Lucknow was printed on a small card and issued to all the delegates at the recent Conference on Missions to Moslems held in that city. As one way of keeping that assembly in the minds not only of its members but of the entire Christian world, the conference undertook to publish for wide distribution both an account of its doings and a survey of its field. "Islam and Missions" is the first volume of papers read at the conference. One opens it to be impressed with the amount of good material thus made available concerning the Moslem world of today. New movements which indicate vitality and aggressiveness; failures and defeats which point to decay; the shrinkage of Islam as a political power; the rise and growth of dervish orders; the advance of Mohammedanism among races in Africa, Malaysia, Russia, and India, and other topics that treat of Islam's place and prospects in the modern world are here dealt with concisely and yet clearly by those who know whereof they speak. Not only the student of Islam, but the general reader who wishes to keep abreast of the world's progress, needs to know the facts and the conclusions from those facts, which are brought out in the papers here gathered into book form.

"Daylight in the Harem" contains the papers presented to the conference dealing with those lines of progress, both within Islam and through forms of missionary work, which are blessing Moslem women. As showing brighter aspects of the picture, this book makes a good companion to "Our Moslem Sis-

ters," the volume which, following the Cairo conference, portrayed vividly the misery and shame of womanhood in Mohammedan lands.

A third volume, not to be put on sale through the trade, but printed for private circulation, being designed only for missionary administrators and special students, deals with the training of missionaries and special literature for Moslems, and contains also the discussions and the resolutions passed at Lucknow. This third volume, entitled "Lucknow, 1911," can be obtained from the Christian Missionary Society at Madras for the price of $1.00.

Blue Sky. The Life of Harriet Caswell-Broad. By Joseph B. Clark, D.D. Pilgrim Press, 1911, Boston, New York, Chicago. Price, $1.00 net.

Harriet S. Clark was the daughter of Rev. Dr. Joseph S. Clark, an honored secretary of the Massachusetts Home Missionary Society and subsequently head of the Congregational Library Association of Boston. Her name appears on the list of missionaries of the American Board as a teacher to the Iroquois Indians in 1853. Here she wrought, out of sight of the world, for thirteen years in joyful ministry to a people that for a time rejected her, as they did her Master; but in time she won many hearts to herself and to her Lord. Among the affectionate names these people gave her was "Blue Sky," which she affixed as a *nom de plume* to many of her writings.

After this term of service at Cattaraugus, she was married to a Christian merchant of Boston, Mr. Lemuel E. Caswell, who, of like spirit with herself, assisted her in entering what was to her and to all but a few others a new field of labor, in the North End of Boston, among the poorer classes, where there was want, ignorance, and poverty. This was before the days of social settlements, but not before the need of them was apparent to one whose heart was alive to human needs and with faith in the gospel as a remedy for those needs. Of her Gospel Industrial Home Dr. Josiah Strong has said: "Her work was the more remarkable from the fact that it seems to have been original with her. It antedates the first social settlement and the first so-called institutional church in this country." She was connected with this Boston city missionary work for nearly fifteen years, or until about a year after Mr. Caswell's death in 1884.

After a brief respite on account of broken health and personal bereavement she entered upon a third form of work, before unthought of by her. Residing with her brother, Dr. Joseph B. Clark, the efficient secretary of the American Home Missionary Society, she was drawn into service as an editor of *The Home Missionary* and so into the secretaryship of the Woman's Department of the Home Missionary Society, in which she continued until her marriage to Rev. L. P. Broad, D.D., secretary of the Kansas Home Missionary Society. During this period her pen was constantly employed in writing and her tongue in speaking of the wide field of missions in the homeland; in both lines she wrought with singular felicity. Upon her marriage to Dr. Broad the two devoted themselves to an independent and unique missionary work in close alliance with the home missionaries in a great number of states, east, west, and south.

This delightful story of Mrs. Broad should be in every missionary and Sunday school library of the land. It is a fine character sketch of one who had a genius for Christian service, a versatile mind, keen judgment, and a consecrated spirit. The reading of it will kindle admiration for her character; more than all, it will stimulate missionary enthusiasm and inspire its readers with a holy ambition for service for the redemption of mankind. E. E. S.

The Jungle-Wallah. By William W. Hicks. Boston: The Sanctuary Publishing Co. Pp. 59. Price, $1.00

"The Jungle-Wallah is a disturbed and bewildered spirit." His figure is here applied, according to the author's fancy, to various types of religious aberration in America, particularly in Boston.

THE CHRONICLE

Arrivals in this Country

December 14. At San Francisco, Mr. and Mrs Dana K. Getchell, of the Western Turkey Mission.

December 23. At Toronto, Dr. and Mrs. W. T. Currie, of the West Central Africa Mission.

January 3. At New York, Rev. and Mrs. C. K. Tracy, of Smyrna.

Arrivals on the Field

October 3. At Mt. Silinda, Africa, Mr. and Mrs. Sidney Dart.

November —. At Aintab, Turkey, Miss Alice C. Bewer.

November 5 At Foochow, China, Dr. and Mrs. Henry T. Whitney and Miss Clara H. Dornblaser

November 18. At Harpoot, Turkey, Miss Dora J. Mattoon.

November 18. At Mardin, Turkey, Miss Agnes Fenenga.

November 23. At Bombay, India, Mrs. Edward Fairbank and Miss M. Louise Wheeler.

November 26. At Kobe, Japan, Miss Estella L. Coe.

November 27. At Aintab, Turkey, Rev. and Mrs. John C. Martin and Rev. Francis H. Leslie.

December 19. At Constantinople, Turkey, Mrs. Etta D. Marden.

Death

January 9. At Bombay, India, Mrs. Elizabeth D. Harding.

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The obituary notice in the *American Missionary* for January of Rev. James Franklin Cross, who died at Hudson, O., on November 19, brings to mind the figure of a big-framed, big-hearted missionary who, coming back from heroic service in Alaska in 1910, represented the American Missionary Association with marked effectiveness in the Together Campaign of that year. Those who were privileged to be yokefellows with him both in journeyings and speech makings of that campaign will not soon forget either the man or his message. He was of the true missionary type and it was a joy to be associated with him.

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It is hoped the Hemingways will good-naturedly overlook the presumption by which a picture of the Doctor and his family, now on furlough in this country, was seized upon for publication here in order that it might emphasize by contrast another photograph which had come to the *Missionary*

IN CHINA

IN AMERICA

Herald file showing Dr. Hemingway and his children having a morning ride at Taikuhsien, in far Shansi.

∴

We can congratulate another missionary to India on some cheering gifts received for his work during furlough days. Mr. Miller, of Pasumalai, reports a generous promise from a Massachusetts friend of $500 towards the $1,000 required for a "septic tank," a sorely needed sanitary provision for the crowded high, normal, and industrial school at Pasumalai; and of the lacking $500 a good share is also promised or in sight. Moreover, gifts are coming to him from various sources towards the purchase of land desired for enlarging the premises and increasing the agricultural facilities of the school. Towards this fund, it will be remembered by those who attended the annual meeting at Milwaukee, the sum of $600 was then generously pledged in the redemption of a silver tea service, contributed by a former missionary family in India, and thus bought back for them by those who made these pledges. By the way, if those who have not redeemed their pledges as yet are ready to do so, the remittances will now be most acceptable, as Mr. Miller is engaged in rounding up the sum so as to put it promptly to use.

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The newly arriving missionaries in China and in some parts of Turkey are certainly getting a warm welcome. Friends in this land may be commiserating them and speculating as to their danger; on the fields they have another point of view. A letter from Foochow says: "Mr. Topping got in just in time, and has been a great help. Miss Clara Dornblaser has been a Red Cross nurse almost every day since she arrived; and a good one."

∴

Mr. Wiggin was back at his treasurer's desk, January 2, looking "fit and fine" after a busy month in Spain. He declares himself much impressed with the enlarged opportunities for evangelical Christianity in these new and freer times that have come to the land of the Inquisition, and has promised to write out some of his impressions for the *Missionary Herald*.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	7 41	
Baldwin, East Cong. ch.	4 50	
Bangor, 1st Parish Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary, 225; 1st Cong. ch., toward support Rev. C. S. Vaughan, 40.14; Forest-av. Cong. ch., 3.50,	268 64	
Benton Falls, Cong. ch.	10 50	
Brewer, Cong. ch.	17 18	
Bridgton, South Cong. ch.	4 00	
Bristol, Cong. ch.	3 42	
Eastport, Central Cong. ch.	11 00	
Ellsworth Falls, Union Cong. ch.	5 00	
Fryeburg, Cong. ch.	5 00	
Hallowell, South Parish Cong. ch.	10 95	
Kennebunk, Union Cong. ch. of Christ,	65 00	
Kittery Point, 1st Cong. ch.	4 57	
Lewiston, Pine-st. Cong. ch.	46 00	
Limerick, Cong. ch.	4 60	
Machias, Center-st. Cong. ch.	10 14	
Masardis, Cong. ch.	3 00	
Minot Center, Cong. ch.	55 00	
North Bridgton, Cong. ch.	13 00	
Oldtown, Cong. ch.	2 35	
Oxbow, Cong. ch.	2 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 291; Woodfords Cong. ch., 99.76; St. Lawrence Cong. ch., W. L. Blake, 50; 2d Parish Cong. ch., John S. Sawtell, for Mt. Silinda, 30; Anita Castell, 120,	590 76	
Riverside, Cong. ch.	2 00	
Rockland, Cong. ch.	53 44	
Sanford, North Parish Cong. ch.	28 00	
Sherman Mills, Washburn Memorial Cong. ch.	3 00	
South Paris, 1st Cong. ch.	10 00	
South Portland and Cape Elizabeth, 1st Cong. ch.	10 00	
Thomaston, Cong. ch.	8 00	
Turner, Cong. ch.	9 00	
Westbrook, Cong. ch.	31 75	
Winslow, Cong. ch.	2 50	
York Village, 1st Cong. ch.	13 07	—1,314 78
Legacies.—Yarmouth, Sarah J. Blanchard, by Nathaniel W. Blanchard, Ex'r,		1,000 00
		2,314 78

New Hampshire

Andover, Cong. ch.	6 00	
Bennington, Cong. ch.	9 50	
Campton, Cong. ch.	15 50	
Charlestown, Evan. Cong. ch.	2 55	
Chester, Cong. ch.	11 30	
Colebrook, Cong. ch.	2 96	
Dover, 1st Cong. ch.	3 00	
Franklin, Cong. ch., Mrs. I. N. Blodget,	10 00	
Fremont, United Cong. ch.	3 00	
Gilsum, Cong. ch.	20 00	
Hanover, Cong. ch. of Christ, Dartmouth College,	477 00	
Henniker, Cong. ch.	40 00	
Hinsdale, Cong. ch. and Sab. sch.	16 50	
Hollis, Cong. ch.	21 43	
Hopkinton, Cong. ch.	44 00	
Kingston, Cong. ch.	11 00	
Laconia, Cong. ch.	80 00	
Lebanon, West Cong. ch.	48 00	
Manchester, Franklin-st. Cong. ch., 96; South Main-st. Cong. ch., 49,	145 00	
Meriden, Cong. ch.	7 35	
Nashua, Pilgrim Cong. ch.	19 35	
New Castle, Cong. ch.	8 00	
Newington, Cong. ch.	8 00	
New Ipswich, Cong. ch.	11 00	
North Hampton, Cong. ch.	9 00	
North Weare, Cong. ch.	3 00	

Orfordville, Cong. ch. 11 20
Plaistow, and North Haverhill, Mass., Cong. ch. 32 00
Raymond, Cong. ch. 2 00
Rindge, 1st Cong. ch. 3 60
Salem, Cong. ch. 6 00
Sanbornton, Cong. ch. 36 05
Shelburne, Cong. ch., Friend, 20 00
Somersworth 1st Cong ch. 37 68
Surry, Cong. ch. 8 00
Swanzey, Cong. ch. 8 35
Temple, Cong. ch. 16 00
Tilton, Cong. ch. 22 06
Walpole, 1st Cong. ch. 12 66
Warner, Cong. ch. 15 00
Webster, 1st Cong. ch. 1 87
Winchester, Cong. ch. 34 00—1,298 91

Legacies.—New Boston, Louisa Wason Hills, 40 00

1,338 91

Vermont

Barre, Cong. ch. 87 24
Bennington, 2d Cong. ch., 123.15; Anna P. Park, 10, 133 15
Berlin, Cong. ch., toward support Rev. John X. Miller, 19 43
Braintree, 1st Cong. ch., toward support Dr. C. W. Young, 5 00
Burlington, 1st Cong. ch. 437 50
Cabot, Cong. ch. 12 00
Castleton, Cong. ch. 20 37
Colchester, Cong. ch. 18 00
Craftsbury, North Cong. ch. 22 10
Duxbury, Cong. ch., toward support Rev. John X. Miller, 10 35
East Braintree and West Brookfield, Cong. ch., toward support Dr. C. W. Young, 19 00
Enosburg, 1st Cong. ch. 36 25
Essex, 1st Cong. ch., toward support Rev. Wm. Hazen, 13 00
Essex Junction, Cong. ch. 70 00
Greensboro, Cong. ch. 21 50
Hartford, 2d Cong. ch. 66 15
Hartland, Cong. ch. 21 00
Hinesburg, Cong. ch., for Sholapur, 25 00
Irasburg, Cong. ch. 13 00
Jericho, 2d Cong. ch., toward support Rev. Wm. Hazen, 4 65
Manchester, Cong. ch. 51 80
Marlboro, Cong. ch. 9 00
Milton, Cong. ch. 28 96
Morrisville, 1st Cong. ch. 29 55
Northfield, 1st Cong. ch., toward support Rev. J. X. Miller, 41 46
North Thetford, Cong. ch., toward support Dr. C. W. Young, 20 60
North Troy, Cong. ch. 5 00
Putney, Cong. ch. 12 00
Richmond, Cong. ch., toward support Rev. Wm. Hazen, 50 00
Rochester, Cong. ch. 13 29
Rupert, Cong. ch. 10 50
St. Johnsbury, North Cong. ch. 140 14
South Hero and Grand Isle, Cong. ch., toward support Rev. Wm. Hazen, 7 25
Springfield, Cong. ch. 142 70
Thetford, 1st Cong. ch., toward support Dr. C. W. Young, 22 19
Westford, Cong. ch., toward support Rev. Wm. Hazen, 15 43
West Townshend, Cong. ch. 11 96
Wilmington, Union Cong. ch. 5 00
Winooski, 1st Cong. ch. 5 75—1,677 27

Massachusetts

Abington, Cong. ch. 78 34
Adams, Cong. ch. 300 00
Amesbury, Union Cong. ch. 22 80
Amherst, South Cong. ch., 8.28; North Cong. ch., 7.73, 16 01
Andover, Seminary Cong. ch. 243 00
Ashburnham, 1st Cong. ch. 49 00
Ashby, Cong. ch. 48 00
Athol, Evan. Cong. ch. 85 81
Attleboro, 2d Cong. ch. 398 98
Barnstable, Cotuit Cong. ch. 10 00
Berlin, Cong. ch. 32 00
Bernardston, Goodale Memorial Cong. ch. 3 23
Blandford, 1st Cong. ch., for Harpoot, 15 00
Boston, Park-st. Cong. ch., 390.78; South Evan. Cong. ch. (West Roxbury), 200; Central Cong. ch. (Jamaica Plain), 100; Shawmut Cong. ch., Sarah W. Dewing, 100; Immanuel-Walnut-av. Cong. ch. (Roxbury), 58.05; Eliot Cong. ch. (Roxbury), 37.33; Maverick Cong. ch. (East Boston), 24.80; Central Cong. ch. (Dorchester), 20; Romsey Cong. ch. (Dorchester), 12.71; Norwegian Cong. ch., 12; Winthrop Cong. ch. (Charlestown), 6.08; Ezra Gifford, for native workers among Mohammedans in China and India, 121.44; D. M. Babcock (Roxbury), 10, 1,093 19
Braintree, 1st Cong. ch., M. A. K. 15 00
Bridgewater, Central-sq. Cong. ch. 31 34
Buckland, 1st Cong. ch. 36 05
Cambridge, 1st Cong. ch., 328.84; North-av. Cong. ch., 77.10, 405 94
Charlemont, 1st Cong. ch. 44 00
Charlton, Cong. ch. 5 00
Chelsea, Central Cong. ch. 62 19
Chester, 1st Cong. ch., 8.31; 2d Cong. ch., 3, 11 31
Clinton, 1st Cong. ch., of which 114.09 toward support Rev. J. S. Chandler and 70 from Mr. and Mrs. Wm. J. Nichols, for Shaowu, 184.09; Ger. Cong. ch., 6, 190 09
Conway, Cong. ch. 57 33
Dalton, 1st Cong. ch., to const. Mrs. Charles E. Corson, Mrs. E. V. Schrader, Mrs. James F. Haworth, Laura S. Stearns, and Harry W. Smith, H. M's., 584.87; W. Murray Crane, 200, 784 87
Deerfield, Rev. and Mrs. Irving H. Childs, for day school work, West Central Africa, 10 00
Dennis, Union Cong. ch. 20 00
Dracut, 1st Cong. ch. 3 00
Easthampton, Payson Cong. ch., 60; 1st Cong. ch., 39.23; James Keene, 5, 104 23
East Longmeadow, 1st Cong. ch. 22 87
East Weymouth, 1st Cong. ch. 22 00
Edgartown, Cong. ch. 9 56
Enfield, Cong. ch. 64 00
Fall River, Central Cong. ch. 220 00
Falmouth, East Cong. ch., 3; 1st Cong. ch., .63, 3 63
Farley, Union Cong. ch. 5 00
Fitchburg, Rollstone Cong. ch., 177.12; Calvinist Cong. ch., 110.58, 287 70
Foxboro, Bethany Cong. ch. 96 37
Framingham, Plymouth Cong. ch. 105 00
Freetown, Cong. ch. 16 00
Georgetown, 1st Cong. ch. 6 39
Grafton, Union Cong. ch. 50 00
Groveland, Cong. ch. 19 14
Hadley, 1st Cong. ch., 10.61; 2d Cong. ch., 7.53, 18 14
Hanover, 1st Cong. ch. 24 00
Hanson, 1st Cong. ch. 5 00
Harwichport, Cong. ch. 30 00
Haverhill, Center Cong. ch. 50 25
Haydenville, Cong. ch. 6 50
Holden, Cong. ch. 62 77
Holliston, 1st Cong. ch. 28 00
Holyoke, 2d Cong. ch. 502 59
Hyannis, Cong. ch. 18 50
Hyde Park, 1st Cong. ch., Miss M. L. Dewing, 5 00
Lawrence, Lawrence-st. Cong. ch. 130 14
Lenox, Cong. ch. 55 15
Leominster, F. A. Whitney, 15 00
Longmeadow, 1st Cong. ch., Benevolent Asso., toward support Dr. Geo. C. Raynolds, 20 71
Lowell, 1st Trin. Cong. ch. 131 45
Lynn, 1st Cong. ch., 64.94; North Cong. ch., 17.52, 82 46
Lynnfield Center, Cong. ch. 38 70
Malden, 1st Cong. ch., 784.05; Maplewood Cong. ch., 19.46, 803 51
Marblehead, 1st Cong. ch. 30 00
Marion, Cong. ch. 16 43
Marlboro, Union Cong. ch. 37 04
Marshfield Hills, 2d Trin. Cong. ch. 9 30
Medfield, 2d Cong. ch. 9 00

Methuen, 1st Cong. ch. 54 48
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 51 52
Millis, Cong. ch. of Christ, 12 60
Mittineague, Cong ch. 33 20
Natick, John Eliot Cong. ch. 3 15
New Bedford, North Cong. ch. 85 54
Newbury, 1st Cong. ch. 24 33
Newburyport, Central Cong. ch. 65 00
Newton, 2d Cong. ch., toward support of the late Rev. J. H. DeForest, 600 00
Newtonville, Central Cong. ch., for Shansi, 417 50
North Adams, Cong. ch. 36 00
Northampton, 1st Cong. ch. of Christ, toward support Dr. F. F. Tucker, 300; W., 300, 600 00
North Truro, Christian Union Cong. ch. 3 50
North Wilbraham, Grace Union Cong. ch. 6 05
Norwood, 1st Cong. ch. 250 42
Orange, Friend, 10 00
Oxford, 1st Cong. ch., for work in China, 21 10
Palmer, 1st Cong. ch. 18 00
Pepperell, Cong. ch. 49 20
Phillipston, Cong. ch. 10 00
Pittsfield, Pilgrim Memorial Cong. ch. 32 00
Plymouth, Cong. ch. of the Pilgrimage, 62 40
Plympton, Cong. ch. 9 00
Princeton, 1st Cong. ch. 90 41
Quincy, Wollaston Cong. ch., 50.05; Park and Downs Cong. ch., 28, 78 05
Raynham, 1st Cong. ch. 26 50
Rochester, 1st Cong. ch., 13; North Cong. ch., 9, 22 00
Rockland, Cong. ch. 17 00
Rutland, 1st Cong. ch. 10 45
Salem, Tab. Cong. ch. 236 50
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 41 02
Sheffield, Cong. ch. 7 52
Shirley, Cong. ch. 25 00
Shrewsbury, Cong. ch. 93 00
Somerset, 1st Cong. ch. 16 54
Somerville, Winter Hill Cong. ch., 95; 1st Cong. ch., 65; Highland Cong. ch., 40, 200 00
South Egremont, Cong. ch. 13 28
South Hadley, Cong. ch. 20 05
South Hadley Falls, Cong. ch. 82 23
South Weymouth, Old South Cong. ch. 30 86
Springfield, Faith Cong. ch. 21 11
Sterling, Cong. ch. 11 20
Stockbridge, 1st Cong. ch. 32 23
Sunderland, Cong. ch. 20 00
Swampscott, Cong. ch. 30 05
Taunton, Trin. Cong. ch., 168.63; East Cong. ch., 2, 170 63
Three Rivers, Union Evan. Cong. ch. 30 00
Truro, 1st Cong. ch. 13 50
Turners Falls, Cong. ch. 25 07
Uxbridge, 1st Cong. ch., of which 25 toward support Rev. Geo. M. Newell, 28 97
Wakefield, 1st Cong. ch. 118 31
Walpole, Union Cong. ch. (East Walpole), 2 00
Ware, East Cong. ch. 361 96
Waverley, 1st Cong. ch. 19 52
Wellesley, Cong. ch. 284 91
Wellesley Hills, 1st Cong. ch., of which 20 for Madura, 121 63
Wendell, Cong. ch. 9 60
Wenham, Cong. ch. 28 00
Westboro, Cong. ch. 10 12
West Boylston, 1st Cong. ch. 24 10
Westfield, 1st Cong. ch. 211 15
Westford, Union Cong. ch. 25 00
West Medway, Cong. ch. 5 00
West Somerville, Cong. ch. 30 00
West Springfield, 1st Cong. ch. 40 00
West Tisbury, 1st Cong. ch. 11 03
Whately, Cong. ch. 21 00
Williamstown, Cong. ch. of Christ, White Oaks, 3 00
Winchendon, North Cong. ch. 57 78
Woburn, Montvale Cong. ch. 1 00
Worcester, Piedmont Cong. ch., 1,000; Pilgrim Cong. ch., 146.14; Adams-sq. Cong. ch., 100; Hope Cong. ch., 10; C. E. Hunt, 15, 1,271 14
Worthington, Cong. ch. 25 08
———, Essex North Conference, 19 20—13,781 70

Legacies.—Boston, David M. Weston, 50,000 00
East Northfield, Evelyn S. Hall, by Amelia A. Hall, Ex'x, 1,000 00—51,000 00

64,781 70

Rhode Island

Newport, United Cong. ch. 128 05
Pawtucket, Darlington Cong. ch. 7 40
Peacedale, R. G. Hazard, 1,000 00
Providence, Pilgrim Cong. ch., 23.25; Free Evan. Cong. ch., 13.30, 36 55
Slatersville, Cong. ch. 7 75—1,179 75

Young People's Societies

Maine.—Portland, State-st. Guild, for work of Rev. R. A. Hume, 18 00
New Hampshire.—Auburn, Y. P. S. C. E., 3; Hampton, Y. P. S. C. E., 15; Sanbornton, Y. P. S. C. E., of which 18.06 from Mission Band, 25.56, 43 56
Vermont.—Richmond, Sen. Y. P. S. C. E., toward support Rev. Wm. Hazen, 2 50
Massachusetts.—Boston, Union Y. P. S. C. E., for Mt. Silinda, 30; Clinton, 1st Jun. Y. P. S. C. E., toward support Rev. J. S. Chandler, 5; Dedham, 1st Y. P. S. C. E., toward support Rev. C. A. Clark, 15; Dudley, Y. P. S. C. E., for Inghok, 5; Easthampton, 1st Sen. Y. P. S. C. E., for Sholapur, 3.50; Hardwick, Y. P. S. C. E., 2; Harvard, Y. P. S. C. E., 10; Lowell, 1st Y. P. S. C. E., for Adana, 15; Shirley, Y. P. S. C. E., for Shaowu, 10; Swampscott, Y. P. S. C. E., St. Bernard Soc., for Adana, 15; Taunton, West Y. P. S. C. E., 4; do, East Y. P. S. C. E., 2; Walpole, Y. P. S. C. E., for Sholapur, 30; West Lynn, North Y. P. S. C. E., for Harpoot, 15; ——— Cape Ann, Y. P. S. C. E. Union, 1.40, 162 90

226 96

Sunday Schools

Maine.—Belfast, 1st Cong. Sab. sch., for Aruppukottai, 10; Brewer, 1st Cong. Sab. sch., 13.20; Hallowell, Old South Cong. Sab. sch., for Madura, 2, 25 20
New Hampshire.—Alstead, East Cong. Sab. sch., for Mindanao, 10; Croydon, Cong. Sab. sch., 1.76; Greenland, Cong. Sab. sch., for Madura, 25.50, 37 26
Vermont.—Bennington, Old 1st Cong. Sab. sch., for Madura, 25; do., 2d Cong. Sab. sch., 10; Colchester, 1st Cong. Sab. sch., for Madura, 5; Westford, Cong. Sab. sch., toward support Rev. Wm. Hazen, 11; Westminster West, Cong. Sab. sch., 3.65, 54 65
Massachusetts.—Athol, Evan. Cong. Sab. sch., 25; Attleboro, 2d Cong. Sab. sch., 33.10; Belmont, Waverley Cong. Sab. sch., for Mt. Silinda, 15; Boston, Phillips Cong. Sab. sch. (South Boston), 30; do., Highland Cong. Sab. sch., Int. Dept. (Roxbury), 20; Brimfield, Cong. Sab. sch., 5; Brookline, Harvard Cong. Sab. sch., for Madura, 25; Cambridge, 1st Cong. ch., Shepard Sab. sch., of which 37 for Inghok, 30 for Mindanao, and 30 for Adana, 97; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, of which 20 from C. E. Smith's class, 45; East Longmeadow, 1st Cong. Sab. sch., 6.31; Edgartown, Cong. Sab. sch., for Madura, 5; Fall River, 1st Cong. Sab. sch., 21 79; Foxboro, Cong. Sab. sch., 18.71; Hardwick, Cong. Sab. sch., 2; Harvard, Cong. Sab. sch., for Madura, 15; Haverhill, West Cong. Sab. sch., 6.20; Holbrook, Winthrop Cong. Sab. sch., 10; Holyoke, 1st Cong. Sab. sch., for Mindanao, 50.22; do., 2d Cong. Sab. sch., 50; Leominster, Ortho. Cong. Sab. sch., 24.75; Longmeadow, Cong. Sab. sch., for work of Dr. G. C. Raynolds, 50; Lynn, 1st Cong. Sab. sch., 10; Medford, Mystic Cong. Sab. sch., 5; New Bedford, Trin. Cong. Sab. sch., 11.43; Newton, Eliot Cong. Sab. sch., for Madura, 30; North Hadley, Cong. Sab. sch., for India, 8; Norwood, 1st Cong. Sab. sch., 29.69; Pepperell, Cong. Sab. sch., 10; Richmond, Stevens' Corners Cong. Sab. sch., for Mindanao, 1; Sharon, Cong. Sab. sch., 10; South Framingham, Grace Cong. Sab. sch., toward support Rev.

R. S. M. Emrich, 52.68; Springfield, South Cong. Sab. sch., 20; do., Memorial ch., Sab. sch., for Inghok, 20; do., Faith Cong. Sab. sch., 6.50; Sturbridge, Cong. Sab. sch., 2; Sunderland, Cong. Sab. sch., of which 12 from Prim. Dept., 43.45; Taunton, East Cong. Sab. sch., 2; Tyngsboro, Evan. Cong. Sab. sch., 2.42; Waltham, Cong. Sab. sch., 5; Watertown, Phillips Cong. Sab. sch., for Madura, 12.46; Wellesley, Cong. Sab. sch., 20, 856 71

Rhode Island. — Kingston, Cong. Sab. sch. 10 00

983 82

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch.	22 00	
Ashford, Cong. ch.	2 14	
Berlin, 2d Cong. ch., of which 5 from Mrs. S. A. Fiske,	26 35	
Branford, Cong. ch.	240 00	
Bridgeport, Olivet Cong. ch.	25 00	
Bristol, Cong. ch.	210 00	
Broad Brook, Cong. ch.	11 18	
Canaan, Pilgrim Cong. ch.	65 00	
Centerbrook, Cong. ch.	6 02	
Cheshire, Cong. ch.	46 97	
Clinton, Cong. ch.	51 23	
Colchester, 1st Cong. ch.	42 51	
Collinsville, Cong. ch.	119 00	
Dayville, Cong. ch.	2 50	
East Canaan, Cong. ch.	6 62	
Eastford, Cong. ch.	10 40	
East Granby, Cong. ch.	5 00	
East Hartford, 1st Cong. ch., for hospital, care Dr. F. Van Allen,	125 60	
East Haven, Cong. ch.	21 18	
Ellington, Cong. ch.	15 83	
Essex, 1st Cong. ch.	11 50	
Greenwich, North Cong. ch., 26.21; Stanwich Cong. ch., 13.25; Mianus Cong. ch., 3,	42 46	
Griswold, 1st Cong. ch.	16 00	
Guilford, 1st Cong. ch.	50 00	
Haddam, Cong. ch.	3 00	
Hadlyme, Cong. ch.	28 62	
Hartford, 4th Cong. ch., 308.09; Farmington-av. Cong. ch., toward support Rev. H. I. Gardner, 238.15; 1st Cong. ch. of Christ, for medical expenses of Rev. R. M. Cole, 50; Wethersfield-av. Cong. ch., 34.15; W. C. Russell, 1,	631 39	
Hebron, 1st Cong. ch.	34 00	
Ivoryton, Cong. ch.	16 27	
Kent, 1st Cong. ch., for Hadjin,	21 82	
Lebanon, 1st Cong. ch.	33 00	
Mansfield, 2d Cong. ch.	16 00	
Mansfield Center, 1st Cong. ch.	51 00	
Meriden, Center Cong. ch.	30 00	
Middlebury, Cong. ch.	72 96	
Middletown, 1st Cong. ch.	20 79	
Milford, 1st Cong. ch. and Sab. sch.	28 90	
Mt. Carmel, Cong. ch.	17 99	
New Haven, Center Cong. ch., 528.87; Cong. ch. of the Redeemer, toward support Dr. J. E. Tracy, 113.51,	642 38	
Newington, Cong. ch.	43 46	
New London, 2d Cong. ch.	879 17	
New Milford, 1st Cong. ch., toward support Dr. J. E. Walker,	392 07	
Newtown, Cong. ch.	17 77	
North Branford, Cong. ch.	50 00	
North Haven, Cong. ch.	100 00	
Old Saybrook, 1st Cong. ch.	33 58	
Orange, Cong. ch.	146 50	
Plainville, Cong. ch.	26 00	
Prospect, Cong. ch.	7 00	
Putnam, 2d Cong. ch.	182 83	
Redding, Cong. ch.	5 30	
Rocky Hill, Cong. ch.	13 40	
Scotland, Cong. ch.	25 00	
Sharon, 1st Cong. ch.	3 30	
Shelton, Cong. ch.	17 04	
Simsbury, 1st Cong. ch. of Christ,	45 00	
South Britain, Cong. ch.	20 00	
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle,	15 00	
South Windsor, 1st Cong. ch., 26.43: 2d Cong. ch., 16,	42 43	
Stratford, 1st Cong. ch.	6 60	
Suffield, 1st Cong. ch.	148 60	
Thomaston, Cong. ch.	20 43	
Unionville, 1st Cong. ch. of Christ,	50 00	
Vernon Center, Cong. ch., of which 20 from Mrs. Hammond,	23 06	
Waterbury, Bunker Hill Cong. ch.	5 00	
Wauregan, Cong. ch.	65 00	
West Avon, Cong. ch.	13 00	
Westbrook, Cong. ch.	11 81	
West Hartford, 1st Cong. ch. of Christ, of which 300 toward support Rev. H. G. Bissell, 373.51; Lilla M. Harmon, 5,	378 51	
West Haven, 1st Cong. ch.	20 00	
West Suffield, Cong. ch.	9 41	
Wethersfield, Cong. ch.	100 00	
Whitneyville, Cong. ch.	72 11	
Willimantic, 1st Cong. ch.	164 00	
Windsor, 1st Cong. ch.	34 40	
Woodbridge, Cong. ch.	5 15	
Woodstock, 1st Cong. ch.	10 55	
———, A deceased friend,	500 00	—6,525 09

New York

Aquebogue, Cong. ch.	23 10	
Binghamton, 1st Cong. ch.	455 45	
Brooklyn, Clinton-av. Cong. ch., 1,338.68; Plymouth Cong. ch., 688.61; Cong. ch. of the Pilgrims, 575.66; Flatbush Cong. ch., 215.40; Lewis-av. Cong. ch., 76.32; Park Cong. ch., 70; Cong. ch. of the Evangel, 28.10,	2,992 77	
Brooklyn Hills, Pilgrim Cong. ch.	12 00	
Buffalo, Pilgrim Cong. ch.	65 00	
Camden, 1st Cong. ch.	44 97	
Canandaigua, Cong. ch.	74 48	
Clifton Springs, Mrs. Andrew Peirce,	25 00	
Corning, 1st Cong. ch.	28 13	
Elizabethtown, Cong. ch.	10 00	
Fulton, 1st Cong. ch.	11 00	
Gaines, Cong. ch.	5 00	
Groton, Cong. ch.	30 52	
Honeoye, Cong. ch.	19 28	
Irondequoit, United Cong. ch.	3 35	
Jamesport, Cong. ch.	7 95	
Java Village, Cong. ch.	3 60	
Lockport, 1st Cong. ch., 106.20; East-av. Cong. ch., 35,	141 20	
Madrid, Cong. ch.	22 64	
Maine, 1st Cong. ch.	14 00	
Mt. Sinai, Rocky Point Cong. ch.	15 00	
Mt. Vernon, Heights Cong. ch.	42 00	
Newburgh, 1st Cong. ch.	14 00	
New York, Broadway Tab. Cong. ch., 66.25; Mrs. H. J. Crawford, 5,	71 25	
Niagara Falls, 1st Cong. ch.	67 20	
Oswego, Cong. ch.	30 98	
Oxford, Cong. ch.	35 00	
Patchogue, 1st Cong. ch.	112 00	
Pawling, Christ's Cong. ch. (Quaker Hill),	1 90	
Pelham, Cong. ch. of the Covenant,	27 00	
Phœnix, 1st Cong. ch.	20 00	
Prospect, Cong. ch.	7 00	
Richmond Hill, Union Cong. ch.	40 00	
Riverhead, Cong. ch.	36 92	
Sayville, Cong. ch.	11 65	
Spencerport, 1st Cong. ch.	10 84	
Syracuse, Danforth Cong. ch., 44.38; Good Will Cong. ch., 25.56; Geddes Cong. ch., 17.52,	87 46	
West New Brighton, Immanuel Cong. ch., for Inghok,	20 00	
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee,	340 00	—4,979 64
Legacies. — Avon, Wealthy W. Sabin, by J. D. Carson, Ex'r,	285 00	
Brooklyn, Hiram G. Coombes, add'l, less expenses, 264.66; Mrs. Charlotte S. Buck, by Daniel Barnes, Ex'r, add'l, 66.74,	331 40	——616 40
		5,596 04

New Jersey

Bound Brook, Cong. ch.	233 00	
Chester, Cong. ch.	20 23	
East Orange, Trinity Cong. ch.	324 51	
Montclair, Watchung-av. Cong. ch.	10 00	
Newark, 1st Jube Memorial Cong. ch.	106 50	

Nutley, St. Paul's Cong. ch. 20 00
Orange, Valley Cong. ch. 104 29
Westfield, Cong. ch. of Christ, 161 45
Woodbridge, 1st Cong. ch. 12 38——992 36
Legacies.—Montclair, Mrs. Caroline L. Smith, 200 00
1,192 36

Pennsylvania

Allegheny, 1st Cong. ch. 38 07
Braddock, 1st Cong. ch. 15 00
Duquesne, Slavonic Cong. ch. 5 00
East Smithfield, Cong. ch. 7 90
Hollidaysburg, Mary R. Morris, for Madura, 5 00
Kane, Cong. ch. 84 43
Neath, Cong. ch. 3 38
Philadelphia, Park Cong. ch., 20; Snyder-av. Cong. ch., 15, 35 00
Ridgeway, Ida E. Wood, 5 00
Taylor, Cong. ch. and Y. P. S. C. E., for Mt. Silinda, 20 00
West Pittston, 1st Cong. ch. 13 40
Wilkes-Barre, 2d Welsh Cong. ch. 20 00
Wyalusing, Mrs. Sarah C. Adams, 24 95
——, A deceased friend, 1,000 00—1,277 13

Ohio

Charlestown, Cong. ch. 5 00
Cincinnati, Walnut Hills Cong. ch., to const., with previous donas., Isabella C. Packard, Mary S. Benham, and Emma J. Wood, H. M's, 211 02
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 591.50; Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 500; Park Cong. ch., 105; Hough-av. Cong. ch., for Inghok, 52.35; Grace Cong. ch., 12; C. F. Meyer, toward support Rev. A. B. DeHaan, 10, 1,270 85
Columbus, Eastwood Cong. ch., 31.50; North Cong. ch., 21, 52 50
Edinburgh, Cong. ch. 22 00
Elyria, Cong. ch. 4 17
Gomer, Cong. ch. 60 00
Grafton, Cong. ch. 3 19
Kent, Cong. ch. 48 00
Lorain, 1st Cong. ch. 80 00
Mansfield, 1st Cong. ch. 195 00
Marblehead, Cong. ch. 10 00
Mt. Vernon, 1st Cong. ch. 14 00
Newark, 1st Cong. ch., of which 5 from Ladies' Aid Soc. 18 00
North Olmsted, Cong. ch. 24 00
Richmond, Cong. ch. 3 00
Springfield, Lagonda-av. Cong. ch., 7; Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7.50, 14 50
Toledo, Washington-st. Cong. ch., 64.70; Birmingham Cong. ch., 6; Plymouth Cong. ch., 5, 75 70
Unionville, Cong. ch. 9 55
York, Cong. ch. 4 50—2,124 98

District of Columbia

Washington, 1st Cong. ch., 178; Mt. Pleasant Cong. ch., 172, 350 00

North Carolina

Dudley, Cong. ch. 3 00

South Carolina

Lykesland, Veigle Chapel Cong. ch. 2 00

Georgia

Barnesville, Fredonia Cong. ch. 10 30

Florida

South Jacksonville, Philips Cong. ch. 6 00

Young People's Societies

Connecticut.—East Hampton, Y. P. S. C. E., toward support Rev. Geo. M. Newell, 25; Greenwich, Stanwich Y. P. S. C. E., 5; Newington, Young Men's Mission Circle, 15; Oakville, Union Y. P. S. C. E., for Mt. Silinda, 13.58; South Glastonbury, Y. P. S. C. E., for Mt. Silinda, 7.50; Woodbridge, Y. P. S. C. E., for Shaowu, 2, 68 08
New York.—Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Corning, 1st Y. P. S. C. E., 3; Lockport, East-av. Y. P. S. C. E., 20; Riverhead, Sound-av. Y. P. S. C. E., 5, 31 00
New Jersey.—Plainfield, Jun. Y. P. S. C. E. 5 00
Ohio.—Aurora, The Brotherhood Y. P. S. C. E. 1 00
District of Columbia.—Washington, 1st Y. P. S. C. E. 58 00
163 08

Sunday Schools

Connecticut.—Ansonia, Ger. Cong. Sab. sch., 2; Bridgeport, Park-st. Cong. Sab. sch., 13.48; Broad Brook, Cong. Sab. sch., 2.10; Centerbrook, Cong. Sab. sch., for Madura, 4; Columbia, Cong. Sab. sch., 5; Danielson, Westfield Cong. Sab. sch., for Madura, 40.15; Derby, 1st Cong. Sab. sch., for Madura, 12; Durham, Cong. Sab. sch., for Madura, 12; Ellsworth, Cong. Sab. sch., 5; Farmington, Cong. Sab. sch., 25; Haddam, Cong. Sab. sch., for Mindanao, 7; Hanover, Cong. Sab. sch., 5; Kensington, Cong. Sab. sch., 11.75; Meriden, 1st Cong. Sab. sch., of which 17.50 for Madura and 21 for Adana, 38.50; Naugatuck, Cong. Sab. sch., 25; New Britain, South Cong. Sab. sch., 30; Newington, Cong. Sab. sch., 9.46; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 17.82; Newtown, Cong. Sab. sch., 2.23; North Haven, Cong. Sab. sch., 8.07; Norwich, Broadway Cong. Sab. sch., 25; Shelton, Cong. Sab. sch., 29.13; Southport, Cong. Sab. sch., for Micronesia, 5; Talcottville, Cong. Sab. sch., 10; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 45.80; do., 1st Cong. Sab. sch., 22.95; Wauregan, Cong. Sab. sch., 30; Windsor, Cong. Sab. sch. and Y. P. S. C. E., for Harpoot, 10; Winsted, 1st Cong. Sab. sch., 10, 463 44
New York.—Bangor, Cong. Sab. sch., 2; Blooming Grove, Cong. Sab. sch., for Harpoot, 15; Brooklyn, Puritan Cong. Sab. sch., 12; Buffalo, Pilgrim Cong. Sab. sch., 2.79; Camden, 1st Cong. Sab. sch., 10.03; Dunton, 1st Cong. Sab. sch., 11.73; Flushing, 1st Cong. Sab. sch., of which 18.69 for Mindanao and 1.05 from Kindergarten Dept. for China, 19.74; Homer, Cong. Sab. sch., 9.24; Lockport, East-av. Cong. Sab. sch., 15; Mt. Vernon, Heights Cong. Sab. sch., for Adana, 30; Newburgh, 1st Cong. Sab. sch., 14; Oswego, Cong. Sab. sch., 9.62; Riverhead, Sound-av. Cong. Sab. sch., 40; Syracuse, Geddes Cong. Sab. sch., for Madura, 10.50; Westmoreland, Cong. Sab. sch., 9.40, 211 05
New Jersey.—Orange, Valley Cong. Sab. sch., for India, 30 00
Pennsylvania.—Williamsport, 1st Cong. Sab. sch. 4 42
Ohio.—Atwater, Cong. Sab. sch., 4.40; Cleveland, Park Cong. Sab. sch., 18; Lorain, 1st Cong. Sab. sch., 12.19; North Olmsted, Cong. Sab. sch., for Madura, 5; Oberlin, 2d Cong. Sab. sch., for Madura, 30; Rock Creek, Cong. Sab. sch., 12; Toledo, Central Cong. Sab. sch., for Adana, 18, 99 59
District of Columbia.—Washington, 1st Cong. Sab. sch. 22 00
South Carolina.—Lykesland, Veigle Chapel, Cong. Sab. sch. 1 00
Florida.—Lake Helen, 1st Cong. Sab. sch., for Madura, 5 00
836 50

INTERIOR DISTRICT

Alabama

Anniston, Cong. ch. 4 95
Bexar, Cong. ch. 4 02
Ironaton, Cong. ch. 99
Marion, Cong. ch. 1 32
Mobile, 1st Cong. ch. 1 05
Talladega Cove, Cong. ch. 99——13 32

Louisiana

New Orleans, Central Cong. ch. 7 00

Texas

Dallas, Central Cong. ch. 11 91
Fort Worth, 1st Cong. ch. 68 00——79 91

Indiana

Angola, 1st Cong. ch. 15 00
East Chicago, Cong. ch. 30 25
Indianapolis, Brightwood Cong. ch. 5 00
Lowell, Mrs. L. G. Little, 1 00
Marion, Temple Cong. ch. 1 00
Orland, Cong. ch. 19 00
Terre Haute, Plymouth Cong. ch., for Shaowu, 15 00
Whiting, Plymouth Cong. ch. 4 00——90 25

Oklahoma

Medford, Cong. ch. 12 00
Oklahoma City, Pilgrim Cong. ch., 35; Harrison-av. Cong. ch., 12.50, 47 50
Pond Creek, Cong. ch. 12 00
Weatherford, Zion German Cong. ch. 78 70——150 20

Illinois

Aurora, 1st Cong. ch. 87 00
Big Woods, Cong. ch., for Aruppukottai, 50 00
Bunker Hill, Cong. ch. 7 51
Bureau, Cong. ch. 3 00
Champaign, 1st Cong. ch. 133 00
Cherry, Cong. ch. 2 90
Chicago, California-av. Cong. ch., 56; Green-st. Cong. ch., 17.65; Pacific Cong. ch., 13.50; Christ German Cong. ch., of which 3.46 from Ladies' Aid Soc., 7.46; Summerdale Cong. ch., 7.10; Bethesda Cong. ch., 6; St. Paul's Cong. ch., 6; Bowmanville Cong. ch., 5; Leavitt-st. Cong. ch., 1.04, 119 75
Dixon, Cong. ch. 3 57
Dover, Cong. ch. 17 56
Downers Grove, Cong. ch. 14 00
Dwight, 1st Cong. ch. 14 48
Earlville, Cong. ch. 5 51
Elburn, Cong. ch. 45 00
Evanston, 1st Cong. ch. 327 95
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Hinsdale, Cong. ch. 521 82
La Grange, 1st Cong. ch., toward support Rev. W. N. Chambers, 341 00
Lockport, Cong. ch. 12 00
Loda, Merriam Cong. ch. 22 75
Oak Park, 2d Cong. ch. 122 66
Paxton, Cong. ch. 23 78
Pecatonica, Cong. ch. 22 00
Peoria, 1st Cong. ch., Mary Foster Bryner, 50; Averyville Cong. ch., 4, 54 00
Princeton, 1st Cong. ch. 22 82
Prophetstown, Cong. ch. 37 48
Rockford, 2d Cong. ch., 281.98; Friend, .40, 282 38
Roscoe, Cong. ch. 4 67
Sandoval, Cong. ch. 6 00
Westville, 1st Cong. ch. 5 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 280 00
Winnebago, Cong. ch. 15 00
Woodburn, Cong. ch. 12 94—2,767 53

Michigan

Ann Arbor, 1st Cong. ch. 69 49
Bangor, 1st Cong. ch., Ladies' Aid Soc. 5 00
Bay City, 1st Cong. ch. 5 75
Bradley, Cong. ch. 1 34
Breckenridge, Cong. ch. 5 25
Calumet, 1st Cong. ch. 100 00
Charlotte, 1st Cong. ch. 10 00
Cleon and Marilla, Cong. ch. 10 00
Detroit, Brewster Cong. ch. 43 36
Grand Rapids, Park Cong. ch., 160; Smith Memorial Cong. ch., 20; East Cong. ch., 6; Alice B. Davis, toward support Rev. H. C. Hazen, 805.50, 991 50
Lansing, Pilgrim Cong. ch. 10 00
Lowell, Cong. ch. 18 00
Muskegon, 1st Cong. ch. 49 00
Portland, Cong. ch. 7 02
Roscommon, Cong. ch. 2 00
St. Johns, Cong. ch. 19 00
Sherman, Cong. ch. 5 50
South Haven, Cong. ch. 27 00
Wheatland, Cong. ch. 5 00
——, Friend, 40 00—1,424 21
Legacies.—Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 150 00
1,574 21

Wisconsin

Antigo, Cong. ch. 50 10
Baraboo, 1st Cong. ch. 10 00
Beloit, 2d Cong. ch. 12 40
Clinton, Cong. ch. 20 50
East Troy, Cong. ch. 10 75
Eau Claire, 2d Cong. ch. 7 59
Emerald Grove, 1st Cong. ch. 6 00
Fort Atkinson, Cong. ch. 50 00
Genesee, Cong. ch. 10 00
Hayward, Cong. ch. 7 25
Lafayette, 1st Cong. ch. 11 65
Mazomanie, Cong. ch. 15 17
Menomonie, Cong. ch. 10 00
Milwaukee, Pilgrim Cong. ch., 65; Wm. C. White, toward support of doctor in Talas, Turkey, 528, 593 00
Mondovi, J. A. Rowell and family, 5 00
Nekoosa, Cong. ch. 10 00
New Lisbon, 1st Cong. ch. 5 00
Shiocton, Cong. ch. 14 10
Spring Brook, 1st Cong. ch. 2 00
Star Prairie, Cong. ch. 2 00
Tomahawk, Cong. ch. 6 50
Viroqua, Cong. ch. 10 00
Wauwatosa, Cong. ch. 100 00——969 01

Minnesota

Alexandria, 1st Cong. ch. 159 00
Backus, Cong. ch. 3 00
Detroit, 1st Cong. ch. 11 00
Fergus, Cong. ch. 36 25
Medford, Cong. ch. 16 00
Minneapolis, Plymouth Cong. ch., 281.92; 5th-av. Cong. ch., 75; Forest Heights Cong. ch., 31.25; Lyndale Cong. ch., 14.25; Minnehaha Cong. ch., 2.50, 404 92
Northfield, Cong. ch., toward support Dr. P. T. Watson, 250 00
Preston, Friend, 10 00
Sherburn, Cong. ch. 3 75
Waterville, Cong. ch. 2 00
Zumbro Falls, Cong. ch. 2 50——898 42

Iowa

Ames, Abram S. Liddle, 10 00
Avoca, Ger. Cong. ch. 17 00
Belmond, Cong. ch. 53 20
Burlington, Cong. ch. 143 45
Cass, Cong. ch. 23 00
Cedar Falls, 1st Cong. ch., Mrs. Jacob Miller, 2 00
Centerdale, Cong. ch. 13 30
Davenport, Edwards Cong. ch. 194 64
Decorah, 1st Cong. ch. 34 62
Dunlap, Cong. ch. 1 00
Earlville, Cong. ch. 6 95
Eldora, 1st Cong. ch. 12 50
Emmetsburg, Cong. ch. 10 18
Farnhamville, Cong. ch. 42 56
Hartwick, Cong. ch. 22 00
Harvey, Cong. ch. 15 96
Luther, Mrs. Mary L. Reichenbach, 1 00
Manchester, Cong. ch. 50 00
Maquoketa, 1st Cong. ch. 15 00
Mason City, 1st Cong. ch. 13 12
Milford, 1st Cong. ch. 25 00
Monticello, Cong. ch. 161 40
Nashua, Ladies' Miss. Soc. 11 25
Newell, 1st Cong. ch. 87 78
Newton, 1st Cong. ch. 56 76
Nora Springs, Cong. ch. 6 00
Oakland, 1st Cong. ch. 27 00
Primghar, Cong. ch. 92 02
Rock Rapids, Cong. ch. 30 00
Rowan, 1st Cong. ch. 22 00
Sioux City, 1st Cong. ch. 225 00

Pacific School of Religion Berkeley, Calif.

Tabor, Cong. ch. 7 85
Waterloo, 1st Cong. ch. 150 00
Waverly, 1st Cong. ch. 11 95—1,595 49

Missouri

Eldon, 1st Cong. ch. 3 83
Joplin, East Cong. ch. 1 00
Kansas City, Prospect-av. Cong. ch. 15 75
St. Louis, Memorial Cong. ch., 17; 1st Ger. Cong. ch., 10; Hope Cong. ch., 10, 37 00——57 58

North Dakota

Barlow, Cong. ch. 5 07
Elbowoods, Cong. ch., for Pangchwang, 7 50
Gackle, Ger. Cong. chs. 21 50
Granville, Cong. ch. 5 00
Kulm, Gnadenfeld, St. John, German, Hoffungsfeld, and New Beresina Cong. chs. 125 00
Lawton, Cong. ch., Chas. G. Kops, 5 00
Michigan, Cong. ch. 10 00
Velva, 1st Cong. ch. 1 00
——, Neuburg, Willa, Philadelphia, Leipzig, Bethesda, and Bethanian Cong. chs. 70 00——250 07

South Dakota

Aberdeen, Cong. ch. 7 05
Bon Homme, Cong. ch. 2 44
Bryant, Cong. ch. 2 80
Erwin, Cong. ch. 5 00
Henry, Cong. ch. 10 00
Hudson, Cong. ch. 11 25
Huron, Cong. ch. 71 22
Iroquois, Cong. ch. 6 12
Pleasant Valley, Cong. ch. 4 90
Rapid City, Cong. ch. 46 80
Ree Heights, Cong. ch., of which 10 from A. H. Robbins, 17 87
Scotland, First, Hoffnungsthal, Neuberg, Petersburg, and Saimenthal Cong. chs. 130 00——315 45

Nebraska

Arborville, Cong. ch. 3 50
Aurora, 1st Cong. ch., toward support Dr. E. L. Bliss, 32 46
Curtis, Cong. ch. 3 00
Grafton, Mrs. W. A. Stuckey, 1 50
Hallam, Ger. Cong. ch. 10 00
Hastings, 1st Ger. Cong. ch. 18 00
Havelock, 1st Cong. ch. 5 00
Holdrege, 1st Cong. ch. 8 12
Lincoln, Plymouth Cong. ch., 215.33; Salem Cong. ch., 12; 1st Ger. Cong. ch., 6, 233 33
Omaha, St. Mary's-av. Cong. ch. 35 00
Plainview, Cong. ch. 41 50
Red Cloud, Cong. ch. 22 00——413 41

Kansas

Arkansas City, Pilgrim Cong. ch. 1 00
Athol Cong. ch. 16 00
Bodarc, Cong. ch. 12 50
Douglass, Cong. ch. 21 50
Fairview, Cong. ch. 1 22
Fort Scott, 1st Cong. ch. 30 00
Lawrence, Plymouth Cong. ch. 50 00
Munden, John Rundus, 1 00
Oneida, Cong. ch. 3 00
Plevna, Cong. ch. 11 50
Stockton, Cong. ch. 27 00
Tonganoxie, 1st Cong. ch. 10 67
Topeka, Central Cong. ch. 186 00——371 39

Montana

Big Timber, Cong. ch. 2 00
Broad View, Cong. ch. 2 00
Dorsey, Cong. ch. 1 00
Inverness, Cong. ch. 2 00
Livingston, Cong. ch. 30 00
Missoula, Swed. Cong. ch. 2 00
Red Lodge, Cong. ch. 5 00
Westmore, Cong. ch. 2 00——46 00

Colorado

Colorado Springs, 2d Cong. ch. 3 35
Denver, South Broadway Cong. ch., 22; Plymouth Cong. ch., Ruth Ragan, for Aruppukottai, 10; Berkeley Cong. ch., 9, 41 00
Greeley, Ger. Cong. ch. 20 00
Loveland, 1st Ger. ch. 20 00
New Windsor, Ger. Cong. ch. 15 00
Pueblo, Minnequa Cong. ch. 5 00
Trinidad, 1st Cong. ch. 4 00——108 35

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., for Mt. Silinda, 1 50
Illinois.—La Grange, Y. P. S. C. E., 25; Oak Park, 3d Y. P. S. C. E., 11.50; Waukegan, 1st Y. P. S. C. E., 20, 56 50
Wisconsin.—Seymour, Y. P. S. C. E. 5 00
Minnesota.—Wayzata, Y. P. S. C. E. 8 79
Iowa.—Decorah, 1st Y. P. S. C. E. 10 00
Missouri.—Green Ridge, Y. P. S. C. E., for Mindanao, 13 00
Nebraska.—Albion, Y. P. S. C. E., for Pangchwang, 5 00
Kansas.—Topeka, 1st Y. P. S. C. E., for native helper, Madura, 30 00
Colorado.—Flagler, Y. P. S. C. E. 9 00
138 79

Sunday Schools

Louisiana.—Hammond, Central Cong. Sab. sch., International Bible class, for Mindanao, 5 00
Illinois.—Chicago, Bethesda Cong. Sab. sch., 18.50; Gary, Cong. Sab. sch., 4; Jacksonville, Cong. Sab. sch., 2.60; Tonica, Cong. Sab. sch., for Madura, 12, 37 10
Michigan.—Conklin, Cong. Sab. sch., for Madura, of which 25 from Thomas Wilde, 50; Imlay City, Cong. Sab. sch., for Madura, 12; Muskegon, 1st Cong. Sab. sch., for Madura, 13; Olivet, Cong. Sab. sch., 18.60; Portland, Cong. Sab. sch., 3; St. John, Cong. Sab. sch., for Mindanao, 6, 102 60
Wisconsin.—Columbus, Cong. Sab. sch., Rev. Vernon Emery's class, for Shaowu, 5; West Salem, Cong. Sab. sch., for Madura, 5, 10 00
Minnesota.—Faribault, Cong. Sab. sch., for Adana, 30; Moorhead, 1st Cong. Sab. sch., 10, 40 00
Iowa.—Church, Ger. Cong. Sab. sch., 4.50; Harvey, Cong. Sab. sch., 4.41; Ottumwa, 1st Cong. Sab. sch., 4.27; Riceville, 1st Cong. Sab. sch., for Mindanao, 10; Tabor, Cong. Sab. sch., for Mindanao, 30, 53 18
Missouri.—Sedalia, 1st Cong. Sab. sch. 3 81
North Dakota.—Mayville, Cong. Sab. sch., for Madura, 12 00
South Dakota.—Drakola, Cong. Sab. sch., for Madura, 5 00
Nebraska.—Center, Cong. Sab. sch., 1; Lincoln, Plymouth Cong. Sab. sch, 24.39; Weeping Water, Cong. Sab. sch., 17.45, 42 84
Kansas.—Leavenworth, Cong. Sab. sch., for Madura, 12; Wellington, 1st Cong. Sab. sch., 5, 17 00
Montana.—Big Timber, 1st Cong. Sab. sch., for Madura, 7 00
Colorado.—Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 30 00
365 53

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips Cong. ch., L. H. Page, for native helper, Madura, 42 00
Vernal, Rev. Oliver B. Loud, 2 00——44 00

Idaho

Bruneau, Cong. ch. 2 00
Grand View, Cong. ch. 2 00——4 00

Washington

Endicott, Ger. Cong. ch. 40 00
Granite Falls, Cong. ch. 2 50
Maltby, Cong. ch. 2 00
Seattle, Pilgrim Cong. ch., 400; Prospect Cong. ch., 12.50, 412 50
Spokane, Plymouth Cong. ch. 40 00
Westbranch, 1st Cong. ch. 2 70——499 70

Oregon

Forest Grove, Cong. ch. 75 00

California

Bakersfield, 1st Cong. ch.	82 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Glen Ellen, Cong. ch.	3 55	
Grass Valley, Cong. ch.	25 70	
Kenwood, Cong. ch.	7 25	
Lockeford, Cong. ch.	10 00	
Lodi, 1st Cong. ch., 34.50; Ger. Cong. ch., 10,	44 50	
Oakland, Japanese Cong. ch.	1 00	
Ontario, Mrs. E. L. Boardman,	1 00	
Oxnard, John A. Ainslee,	1 25	
Pasadena, Mrs. Georgiana H. S. Maynard,	5 00	
Piedmont, Cong. ch., Golden Rule Circle, King's Daughters,	6 00	
Pinole, Mr. and Mrs. B. T. Elmore,	15 00	
Porterville, Cong. ch.	35 00	
San Francisco, Green-st. Cong. ch.	10 00	
Sanger, Salem Cong. ch.	12 48	
Santa Cruz, 1st Cong. ch.	5 00	
Tulare, Cong. ch.	25 00	
Ventura, Cong. ch.	12 40	374 13

Hawaii

Honolulu, Kawaiahao Cong. ch.	310 00	
———. A deceased friend,	1,500 00	1,810 00

Young People's Societies

WASHINGTON. — Everett, 1st Y. P. S. C. E., for Adana, 30; Seattle, Greenlake Y. P. S. C. E., for Inghok, 12.50, 42 50

CALIFORNIA. — Grass Valley, Int. Y. P. S. C. E., 10; Lodi, Y. P. S. C. E., 7.50, 17 50

60 00

Sunday Schools

UTAH. — Park City, Cong. Sab. sch. 3 45

OREGON. — Ashland, Cong. Sab. sch., 4; Oregon City, Henrice Cong. Sab. sch., for Mindanao, 10, 14 00

CALIFORNIA. — Grass Valley, Cong. Sab. sch., 5.54; Los Angeles, Colegrove Cong. Sab. sch., 10.35; Tulare, Cong. Sab. sch., for Madura, 2.60, 18 49

35 94

MISCELLANEOUS

Porto Rico

Fajardo, Cong. ch., Friend, 100 00

Micronesia

Guam, Friend,	10 00	
Marshall Islands, Ebon ch.	7 60	17 60

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	12,798 67	
For salaries of missionaries,	2,269 01	
Toward debt on girls' school building, Marsovan,	387 50	15,455 18

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 9,518 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 1,000 00

25,973 68

Additional Donations for Special Objects

MAINE. — Greenville, Union Y. P. S. C. E., Int. Dept., for pupils, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., Mr. and Mrs. J. F. Liscomb, for Hattie Liscomb School, care Rev. T. B. Scott, 100, 115 00

NEW HAMPSHIRE. — Hillsboro, Mrs. Geo. S. Bailey, in memory of Deacon John Hubbard Osgood, of Cong. ch., Nelson, N. H., for work, care Dr. H. N. Kinnear, and to const. HERSELF H. M., 100; ———, Friend, of which 20 for hospital, care Dr. H. N. Kinnear, and 20 for hospital, care Dr. H. H. Atkinson, 40, 140 00

VERMONT. — Salisbury, Y. P. S. C. E., for native worker, care Rev. Wm. Hazen, 10 00

MASSACHUSETTS. — Andover, South Cong. Sab. sch., class of young ladies, for work, care Miss M. L. Graffam, 20; do., South Y. P. S. C. E., for do., 5; Boston, 2d Cong. Sab. sch. (Dorchester), Z. A. Norris class, for native helper, care Dr. E. L. Bliss, 37.50; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 8; do., Flora C. Fountain, for work, care Rev. and Mrs. E. H. Smith, 5; Brockton, Emma W. Thomas, for work, care Rev. E. H. Smith, 100; E. Bridgewater, Union Sab. sch., for Bible-reader, care Rev. John X. Miller, 25; Framingham, Plymouth Cong. ch., for Shattuck Memorial Hall, Oorfa, 5.50; Greenwich Village, Sunshine Soc., for use of Dr. and Mrs. H. N. Kinnear, 5; Ipswich, Friend, for native worker, care Satura station treasurer, 60; Lincoln, 1st Y. P. S. C. E., for work, care Rev. Edward Fairbank, 15; Monson, Cong. Sab. sch., Prim. Dept., of which 22 for pupil, care Miss E. B. Fowler, and 5 for kindergarten work, care Rev. and Mrs. H. J. Bennett, 27; Newton, Central Cong. ch., Mrs. Grace C. P. Stocking, for mission hall, care Rev. J. S. Porter, 50; Northampton, Edwards Y. P. S. C. E., for room in hospital, care Dr. F. F. Tucker, 25; do., Frances Gawith, for the Martha A. King Memorial School for the Deaf, care Miss C. R. Willard, 35; Rockland, 1st Cong. Sab. sch., Jun. Dept., for work, care Rev. Chas. L. Storrs, Jr., 5; South Acton, Mrs. H. W. Tuttle, for industrial work, care Miss Lucile Foreman, 5; South Framingham, State Normal School Alumnæ, for Shattuck Memorial Hall, Oorfa, 202; Springfield, Hope Cong. ch., Dr. and Mrs. R. A. Clark, for native helper, care Dr. F. F. Tucker, 15.50; do., Mem. ch., Sab. sch., adult class, for boys' school, care Rev. J. P. McNaughton, 5; Stoneham, Y. P. S. C. E., for orphan, formerly care Rev. T. S. Lee, 20; Westfield, 1st Cong. Sab. sch., for pupil, care Rev. Geo. P. Knapp, 30; do., Elizabeth K. Snow, for pupil, care Miss Frances K. Bement, 10; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 25; do., Old South Cong. Sab. sch., for pupil, care Miss Annie L. Howe, 10, 750 50

RHODE ISLAND. — Providence, Central Cong. ch., Ministering Children's League, for pupil, care Rev. Wm. Hazen, 30 00

CONNECTICUT. — East Hartford, W. M. Gilbert, for boys' boarding school, care Rev. E. H. Smith, 10; Meriden, 1st Cong. Sab. sch., for work, care Rev. C. R. Hager, 21; New Haven, ch. of the Redeemer, Mrs. Joseph Porter, for work, care Rev. John S. Porter, 50; do., Pilgrim Cong. ch., Young Ladies' Mission Circle, for use of Rev. E. H. Smith, 25; do., Daisy Chain Circle, for pupil, care Mrs. T. W. Woodside, 5; Newington, Young Men's Mission Circle, for use of Mrs. C. D. Ussher, 36.30; do., Y. P. S. C. E., for do., 5; do., Agnes W. Belden, for student, care Miss M. E. Andrews, 5; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Suffield, Four young people, for Bible-woman, care Rev. J. P. Jones, 12.50; Waterbury, 2d Cong. Sab. sch., Davenport Bible class and Miss Kane's class, for work, care Rev. J. C. Perkins, 15; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3, 197 80

NEW YORK. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Buffalo, Mrs. L. C. Whittemore, for Colburn School, care Rev. R. A. Hume, 55; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10.15; Jamestown, 1st Cong. Sab. sch., Prim. Dept., for native worker, care Rev. P. B. Kennedy, 15; Malone,

Cong. ch., Woman's Miss. Soc., of which 100 for hospital, care Dr. F. D. Shepard, and 100 from Lucia I. Gilbert, for bed in woman's ward in hospital, care Dr. F. D. Shepard, 200; do., Herbert L. Donaldson, for hospital, care Dr. F. D. Shepard, 5; New York, Manhattan Cong. Sab. sch., for work, care Miss Jeannie L. Jillson, 5.80; do., D. B. Donchian, for native helper, Marsovan, 442; do., Grace H. Dodge, through Miss E. M. Stone, for *Zornitsa*, 200; Poughkeepsie, Friend, for work, care Miss E. S. Perkins, 10; Rochester, Mrs. Abby E. Davison and friends, for orphanage, care Rev. J. H. Pettee, 30; do., Friend, for Emily Ament Memorial School, 5; Warsaw, Cong. ch., Friend, for pupil, care Dr. D. Z. Sheffield, 30; White Plains, Westchester Cong. ch., Friend, for use of Rev. A. A. McBride, 100, 1,127 95

PENNSYLVANIA. — Collegeville, Mrs. Elizabeth Hunsberger, of which 28.25 for school for the blind, care Miss A. L. Millard, and 1 for girls' sewing class, Bombay, 29.25; Glenolden, Oliver T. Waite, for work, care Rev. C. H. Holbrook, 7, 36 25

OHIO. — Cincinnati, Walnut Hills Cong. ch., for scholarship, care Miss M. T. Noyes, 15; Lorain, 1st Cong. Sab. sch., for boys' school, care Rev. G. G. Brown, 5; Oberlin, The Oberlin-Shansi Memorial Asso., for native helper, Shansi, 83.33; Oxford, Y. W. C. A., Oxford College, for scholarship, care Rev. C. A. Nelson, 45; Pataskala, Chas. P. Thompson, for completion and equipment of hospital, care Dr. W. L. Thompson, 5; Unionville, Cong. ch., Mr. and Mrs. E. L. Morris, for work, care Dr. H. N. Kinnear, 5; Wellington, H. L. Wight, for hospital, care Dr. H. N. Kinnear, 1; York, Mr. and Mrs. M. E. Branch, for native worker, care Rev. E. H. Smith, 35; ———, Friend, for *Zornitsa*, 100; ———, Friend, for Abdulari ch., care Rev. G. D. Marsh, 50, 344 33

MARYLAND. — Baltimore, Marion E. Jones, for pupil, care Rev. E. H. Smith, 20 00

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Cong. Sab. sch., for School for Blind, care Miss A. L. Millard, 30; do., Rev. Chas. Wood, for use of Rev. C. E. Ewing, 5, 35 00

GEORGIA. — Thomasville, Dr. Thomas R. Hayes, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 10 00

FLORIDA. — Melbourne, Miss C. L. Marsh, for hospital, care Dr. H. N. Kinnear, 5 00

ALABAMA. — Talladega, Carrie E. Parkhurst, for work, care Rev. J. E. Abbott, 60 00

TEXAS. — Dallas, Central Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7 50

ILLINOIS. — Champaign, 1st Cong. ch., for school, care C. C. Fuller, 5; Chicago, Chinese Sab. sch. of 2d Baptist ch., for cot in hospital, care Dr. F. F. Tucker, 27.40; do., Mrs. J. C. Broeksmit, Helen Broeksmit, and J. S. Broeksmit, for memorial to Eugenie Broeksmit, care Miss Alice S. Browne, 50; do., John B. Bezazian, for work in Diarbekir Hospital, care W. E. D. Ward, 25; do., Mrs. F. R. Misegades, for hospital fund, care Dr. W. L. Thompson, 10; Evanston, 1st Cong. ch., J. B. Horton, for boys' school, care Rev. C. A. Nelson, 100; do., Mrs. Eugene I. Buffington, of which 20 for pupil, care Miss E. B. Fowler, and 40 for pupils, care Rev. H. G. Bissell, 60; Joy Prairie, Cong. Sab. sch., for pupil, care Rev. E. Fairbank, 30.75; ———, Friend, for work in Japan, 1, 309 15

MICHIGAN. — Detroit, 1st Cong. ch., Miss E. B. Adams, for pupils, care Rev. J. H. Dickson, 12; Grand Rapids, Wallin Cong. ch., Woman's Miss. Soc., for pupil, care Rev. J. X. Miller, 25; do., Alice B. Davis, for pupil, care do., 20; Howell, Friend, for work, care Dr. C. E. Clark, 50, 107 00

WISCONSIN. — Columbus, Cong. ch., Mission Band, for boys' work, care Rev. H. I. Gardner, 8 00

MINNESOTA. — Ada, B. F. Tenney, for use of Rev. C. E. Ewing, 5; Le Roy, Grace Larson, for pupil, care Miss E. M. Atkins, 5; Pillager, Viola N. Herrick, for work, care Miss E. M. Atkins, 30; St. Cloud, Miss B. E. Atkins, for pupils, care Miss E. M. Atkins, 54.25, 94 25

IOWA. — Grinnell, Y. W. C. A., Grinnell College, for the Martha A. King Memorial School for the Deaf, care Miss C. R. Willard, 15; do., Cong. Sab. sch., R. M. Haines' class, for pupil, care Miss M. E. Andrews, 30, 45 00

MISSOURI. — La Belle, Mrs. S. F. Johnson, for pupils, care Miss Annie E Gordon, 25; St. Joseph, Dr. and Mrs. H. N. Keener, for hospital, care Dr. and Mrs. H. N. Kinnear, 5, 30 00

SOUTH DAKOTA. — Vermilion, Jessie E. Payne, for pupil, care Mrs. M. P. Ament, 12 00

KANSAS. — Independence, Robert M. Dunbar, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 15 00

COLORADO. — Boulder, Y. P. S. C. E., for native helper, care Rev. H. G. Bissell, 36; Loveland, 1st Cong. ch., member, for pupils in Harpoot, 10, 46 00

NEW MEXICO. — Amistad, Union Y. P. S. C. E., for work, care Miss Grace Funk, 21 00

WASHINGTON. — North Yakima, Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 15; Ritzville, Samuel Pflugrath, for work, care Rev. C. R. Hager, 10; Seattle, Plymouth Cong. Sab. sch., Prim. Dept., for work, care Mrs. E. W. Ellis, 17.58, 42 58

OREGON. — Eugene, 1st Cong. Sab. sch., Mrs. Douglass's class, for cot in hospital, care Rev. P. L. Corbin, 15; La Grande, Mrs. W. L. and Jeanette Wheatley, for girls' school, care Miss G. M. McLaren, 16; Oregon City, C. H. Dye, for work at discretion of Dr. H. H. Atkinson, 25, 56 00

CALIFORNIA. — El Monte, Wm. Linderman, for native worker, care Rev. C. R. Hager, 35 00

CANADA. — Hamilton, Ont., 1st Cong. Sab. sch., for orphanage, care Rev. Hilton Pedley, 10 00

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3,871 66

Donations received in December, 80,660 89
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133,667 29

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